

THE CONGREGATIONALIST

Boston Thursday 8 April 1897



In connection with PARABLES IN PICTURES, Part IV., in Home Department.

Give an account of thy stewardship

MORE NEWS ABOUT THE ARMENIAN ORPHANS

A letter from Rev. A. Fuller, D.D., president of Central Turkey College at Aintab, dated Feb. 17, reads as follows.

I have been informed by Dr. Herrick of Constantinople of a grant of 300 Turkish liras made from *The Congregationalist's* Orphans' Fund, to be used at our discretion for the care and education of orphans whose fathers were killed in the recent massacres in our Aintab station. This is a most timely and welcome help and will go a long way in keeping alive and saving from Moslem control and contagion many of these wretched outcasts. By the aid of English friends we have been sending a considerable number of widows and orphans to Cyprus to be cared for there, but the government puts so many difficulties in the way of this work, and the numbers to be dealt with are so overwhelmingly large, that we seem shut up to what we can do here on the ground. It is very gratifying to us to see this spontaneous Christian charity so generously striving to make amends for the horrible cold-blooded indifference of Christian nations. My soul cries a woe against the Powers that are permitting and abetting these unspeakable iniquities.

Among the gifts recently received for the relief of the suffering about us is one which has given us peculiar satisfaction. It comes from unknown friends in Holland and is designated to be expended for the support and education of the children of Protestant pastors who have become martyrs for their faith. What a multitude of suffering ones are sending up their thanksgivings and prayers for blessings upon the unknown friends who are willingly becoming partakers with them in the sorrow of these dark days. Surely the true Church of Christ must be more than ever made one in this furnace. Is it indeed the purpose of these events to weld the followers of our Lord into one living fellowship by this costly flux of blood and suffering? Prominent men from several outlying Christian villages have recently been in Aintab on their way to Aleppo to seek protection from the violence of soldiers sent to collect taxes. In these cases the Christians had been stripped of everything but their bare huts, and now repeated and savage demands are being made for taxes, and methods such as are well understood here, but would scarcely be comprehended in England or America, are freely resorted to in pressing these demands; even money given for bread, if known or suspected, is relentlessly extorted from the hands of the poor.

CHRISTIAN ENDEAVOR NOTES

Some Juniors of Troy, Vt., were so much in earnest in their work that, on being without a superintendent for a year, they organized and carried on meetings by themselves without help for several months.

For more than two years Green Lake, Wn., has had no preaching service, but the society there has kept up its meetings, and 25 conversions among the young people have followed two weeks of special meetings lately conducted by it.

In the east end of the City of Mexico a C. E. Society was started by one who not long ago was a Roman Catholic liquor seller. When drunk he wounded a policeman and was imprisoned. While in prison he read the New Testament and was converted. On coming out of jail he gave up his liquor business, hung Bible texts around the

walls of his store and held a weekly meeting in its rear rooms.

At the fourth annual convention of the Fukien societies, held in Foochow, audiences of 750 and 1,000 gathered in the tent on the grounds of the American Board. Reports were given from six Junior Societies and 28 Young People's. Mr. Ling, the first native Christian Endeavorer in China, presided excellently. There were greetings from other Chinese provinces, from Tasmania and from many missionaries, among them Rev. Charles Hartwell, who gave thanks for such meetings on the spot where the first missionaries to China were stoned.

Evangelistic work in every town of their district was planned by a society in Shaingay, West Africa. The district measures 40 miles by 70, and was divided into 22 sections, each containing from 10 to 40 towns. A consecration meeting was held, at which were read Christ's commands to his disciples on sending them out. Like them the workers went out two by two. One of them, a woman 50 years old, walked more than 50 miles to reach the town assigned her. After the work was done two evenings were devoted to hearing reports, and it appeared that 238 meetings had been held, with an attendance of more than 4,000.

On the occasion of Dr. Clark's visit to Fatehgarh he was greeted with a poem of welcome. The mission church was lavishly decorated with plants and banners, among the mottoes displayed being "India for Christ" and "For Christ and the Church." Two of the mottoes Dr. Clark obtained for use at the San Francisco convention. There will also be used there the gavel and block studded with silver coins which were presented by the Mussorios local union. At Allahabad two pleasant C. E. rallies and a workers' conference were held, and at Benares, where there are not yet any societies, there were two meetings in the interests of the cause and a reception for all the missionaries of the station, which was held in the quarters of the London Missionary Society.

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To further introduce the magazine into new families, **THE COLUMBIAN** today has the largest circulation of any publication in this territory except the *Youth's Companion*. At our present rate we shall soon pass it. Our last contest for the largest list of words from the nine letters in the word **COLUMBIAN** was a success, and the list of 1,200 winners was published in a recent issue. To further familiarize its name throughout the world we offer hundreds of valuable and attractive prizes to the readers of this and other papers who can form the greatest number of words from the twelve letters in **THE COLUMBIAN**. **THE COLUMBIAN** is a literary magazine; there are samples; tea, tea, can, calm, cabin, am, am, bin, lamb, etc. Every person who makes a list of fifteen words or more will receive a prize. You can think up words on the help given you above. The person sending in the largest number of words from the twelve letters in **THE COLUMBIAN** will receive \$100, the second \$50, the two next \$10 each, the two next a fine bicycle each, the four next \$5 each, the five next a good American watch each, the ten next \$1 each. **SPECIAL!** In addition to the above grand prizes we shall have two dimes or 25c in stamps for the hundred lists worth of Prize Budgets to all who send lists of fifteen words or more. Prize Budgets sent, all charges prepaid, same day as lists are received. Grand Prizes will be awarded as soon as possible after close of contest. This will be on Christmas eve, 1897. Persons publishing in foreign countries are invited to enter. Remember, every contestant sending a list of fifteen words or more will receive by immediate return a Prize Budget consisting of book of over seventy novels and stories, by most popular authors, a book of law, a book of history, a book of great collections of jokes, magic tricks, puzzles, parlor games, cooking and money making receipts, secrets of toilet, How to Tell Fortunes, Dictionary of Dreams. Entertainment for months to come.

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"A Professor of Books" —Emerson

In glancing through one of the early volumes of Charles Dudley Warner's "Library of the World's Best Literature," we met, in the Emerson section, an extract from one of the sage's fine pages that ran in this wise:

"Meantime the colleges, whilst they provide us with libraries, furnish no professor of books; and, I think, no chair is so much wanted."

It is doubtful if any phrase could so happily describe at once the function and the achievement of Mr. Warner in his new and great work. He himself is essentially a "professor of books," although the charm of his work has tended to make us forget his wide and varied learning. And knowing not only books but living writers and critics as well, Mr. Warner has gathered around him as advisers and aids other "professors of books," not men of the Dryasdust school, but those who possess the same salient charm and graphic power as himself.

The result of this remarkable literary movement has been to provide the great reading public, the busy public of ever scant leisure, with just what Emerson declared more than half a century ago we so much needed, namely, a guide to the best reading.

Emerson indeed likens a library of miscellaneous books to a lottery wherein there are a hundred blanks to one prize, and finally exclaims that "some charitable soul, after losing a great deal of time among the false books and alighting upon a few true ones, which made him happy and wise, would do a right act in naming those which have been bridges or ships to carry him safely over dark morasses and barren oceans into the heart of sacred cities into palaces and temples."

This is precisely what Mr. Warner's new library does in the fine, critical articles which preface the master-works of the greatest writers.

Think what is here accomplished. In the case of Emerson himself, the general voice has proclaimed his two volumes of "Essays" a requisite for every library. But if we have the wish to go farther and know more of the work of our greatest man of letters, what volume shall we select? There are ten or eleven others to choose from. Looking into Mr. Warner's Library we find that Dr. Richard Garnett, of the British Museum, a life-long student and biographer of Emerson, has written a critique that gives us exactly what we wish to know.

Again, take the case of the man who occupies in German life the same place as the Sage of Concord in American life. All told, Goethe's writings comprise seventy compact volumes. Emerson himself, in one of those delightful letters he wrote to Carlyle, tells how, after years of effort, "he has succeeded in getting through thirty-five," and despairs of the other half! But who, even among those who call themselves well read, have despatched thirty-five volumes of the great German, or even half or third of thirty-five? Nevertheless, we do not like to remain without at least a general and historical view of Goethe's tremendous activity, and, furthermore, if we go beyond "Faust" or "Wilhelm Meister," we are—the most of us—lost in a sea of conjecture as to which of the remaining sixty-eight volumes we shall attack.

How happily has Mr. Warner here come to our relief! He has chosen, to prepare the Goethe section for the Library, no less a scholar than Prof. Edwin Dowden of Dublin, the president of the Goethe Society of England. The assignment was most fitting, as no Englishman since Carlyle is so well versed in all that pertains to the great German, none knows better of his strength and power, none better his shortcomings and his weaknesses. Here we have the distilled essence of his criticism, together with Professor Dow-

den's choice of what is of paramount and lasting value in the legacy Goethe has left to us.

Professor Evans, of Munich, performs for us a like service with Schiller. Prof. Maurice Francis Egan does the same with Calderon Prof. Charles Elliot Norton, of Harvard, with Dante. Professor Santayana with Cervantes. The historian Lecky with Gibbon. Charlton T. Lewis with Bacon, and so on. Never, it seems to us, was so much talent, such an array of eminent names pressed into service for the production of such compact and pregnant exposition and criticism.

It would be a great mistake, however, to believe that the new Library which Mr. Warner and his associates have prepared has to do with nothing but the "classics." Here, for instance, is Dumas the elder. Who is there who has not fallen a victim to the stirring romances of "The Three Musketeers" and their extensive kin? Many of us, when we have once got into their companionship, hardly know where to stop. But we do not want to be misled into reading an immense number of worthless and mediocre stories that Dumas, in the burst of his fame, was led to palm off as his own, though they were in reality the work of others. There never was a more delightful "professor of books" than Andrew Lang, and we doubt if there is any one living who could tell us so much as he has told us in the Library, of what is interesting and what we wish to know of Dumas.

We cross from the field of romance over into that of poetry, and the first name we chance upon is that of Wordsworth, one of the greatest poets who ever lived—no one questions that. And yet what great poet ever left so much fine wheat mixed with so much chaff! Dr. R. H. Hutton, the editor of the London *Spectator*, and one of the sanest and most appreciative of living critics, has chosen for this Library the best of Wordsworth's poetry, and has planned such further journeys through the poet's writings as the reader may wish to take.

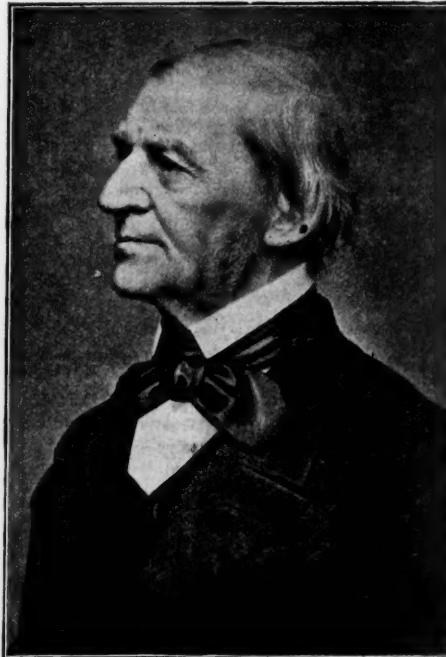
And so we might go on. But we think we have made clear to the reader that which struck us so forcibly when we looked into the Emerson section, namely, how finely Mr. Warner has, in his Library, succeeded in satisfying the great want which Emerson there so well voiced—that of a "professor of books." Exactly as the professor of chemistry or physics or astronomy or biology gives the student a view of the

whole field of his science, the summary of its achievements, its great names and its great works, so Mr. Warner and his associates have given us the distillation not merely of the whole world's literature, in itself a colossal attempt, but, in addition, its history, biography, and criticism as well. It is only when we grasp its full import that we realize the truly vast and monumental character of the Library. It must assuredly rank as one of the most notable achievements of the century.

That there is a widespread desire among all classes to possess these thirty treasure volumes clearly appears from the number and the character of the letters which are coming from far and near to the Harper's Weekly Club, through which a portion of the first edition is being distributed.

Although the first edition is the most desirable because printed from the fresh new plates, the publishers, instead of advancing the price, have actually reduced it nearly half, so as to quickly place a few sets in each community for inspection.

The demand for the most desirable first edition is so active and the number of sets allotted to be distributed is so limited, it is safest for those who really covet this invaluable Library of Mr. Warner's to write at once to Harper's Weekly Club, 91 Fifth Avenue, New York, for sample pages and special prices to members of the Club now forming, and which will close the last day of the present month.



RALPH WALDO EMERSON.

THE CONGREGATIONALIST

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Boston Thursday 8 April 1897

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THE CONGREGATIONALIST

AND BOSTON RECORDER

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INDICATIONS are plentiful that next week, which is Holy Week, will be observed more widely than ever among

churches of our order. We have already received announcements of special services, and not a few churches are planning to celebrate the communion either on Thursday or Friday. We rejoice in this growth of interest in Holy Week. It means that our churches are laying stronger hold upon associations and anniversaries that have again and again quickened and deepened the life of Christians throughout eighteen centuries. Added proof is thus afforded that the person of Jesus is coming more and more to the front of our thought, that every fact and event connected with his humiliation, sufferings and death is precious as enabling us to understand him better and to walk in his footsteps more worthily.

The Second International Council of Congregational churches throughout the world will, it is expected, be held in Boston some time in June or July, 1898. The executive committee appointed at the last National Council met in this city April 2, and arranged some of the preliminaries of this great forthcoming assembly. Considerable correspondence already has been carried on with the English brethren. It is expected that a steamship will be chartered to bring delegates to this country from Great Britain. A committee was chosen to make the first draft of a program. Many subjects of vital importance, not only to the future of our denomination but of the whole Christian world, press for discussion in such a meeting. If weighty deliverances on questions of greatest interest can be secured from representative preachers and teachers of different countries, and free discussion can be assured, this coming council may be as significant as some that are famous in history. The varied surroundings and experiences of Congregationalists in lands having different governments and widely different antecedents have colored the essential beliefs they hold in common and the principles which they apply to church administration. The comparison, by brethren of many lands meeting face to face, of these views with one another, as affected by the changes of the last ten years, ought to be of signal advantage to Congregationalism.

Do not, at the local associations and conferences this spring, scatter attention over too wide a range of topics. Judging from the reports in our news columns we surmise that the best results of these gatherings follow when discussion is limited to two or three topics or in some cases to one topic. Far better is it to take up some large, vital theme, touching Christian living or Christian activity, and consider it in its various phases, than it is to spend a half hour here and twenty minutes there upon a series of wholly unrelated topics, some of which have probably been beaten over so often

that it is hard for the most skillful wielder of the flail to thresh out golden grain.

It can hardly be questioned that interest in the Bible has never been so keen and eager as now. The size of congregations drawn to hear competent discussion of the questions now at issue is one proof. A pastor from New York State said in our office last week that the sermons which he has been delivering touching the results of modern criticism have been attended by congregations of from eight to nine hundred persons. The First Church in Amherst has recently pressed into service three of the college professors and the president, who have participated in a series of Sunday evening services on the general theme, The Modern Bible. Its place among other books, its relation to modern science and its fitness as an ethical guide have been the particular phases treated. The conservative and the progressive positions were fairly outlined, and the large audiences, while made aware of the human side of the Bible, were confirmed in their reverence for it as containing God's revelation of himself in redemption. In this vicinity our pastors are finding a response on the part of their people to their efforts in this same general direction. Dr. Barton of Shawmut Church has made his Bible class so attractive as to crowd the room where it is held, and Rev. H. G. Hale, who began at the Leyden, Brookline, last Sunday a series of sermons on the results of Biblical criticism, was gratified by the presence of a considerable number of persons eager to comprehend the drift of criticism and its bearing upon faith. Dr. Herrick's strong sermon, a week ago, an extract from which we shall print next week, is calculated to reassure the timid. This kind of work, if attempted by our pastors, should be done in the interest of faith, and we believe that the constructive spirit is dominating those who are undertaking thus to instruct their people.

Questions concerning the Bible are really questions about what is revealed of God in the Bible. For that reason, chiefly, discussion concerning its origin and history are so intense. For that reason some theologists are suspicious of any treatment of the Bible which does not find, even in its earliest books, a complete revelation of God. But other theologians believe that difficulties in the way of faith in God which present themselves in the Biblical accounts of creation and of the history of man may be solved by regarding these accounts as clews to new and higher discoveries of God. The idea of personality, both divine and human, is vastly broader and higher than it was among men when the Bible was written. The studies and discoveries of the present age have greatly enriched our conceptions of the personality of God and of his relations with men. The wise preacher will not spend much time before his people in analyzing these conceptions or in com-

bating those which he deems mistaken or imperfect. He will rather rejoice in the fact that God is giving a clearer revelation of himself in this age than in any that is past, will strive for a clearer vision of God for himself, and then, feeling the impress of its energy on his own spirit, will so interpret it to others as to make them rejoice in the presence and power of God. That is the best use which can be made of the Bible in the light of the knowledge of today.

THE INHUMANITY OF CHRISTIAN EUROPE

The duty of man to humanity is the dominant theme of Christians today the world over. It represents a kind of higher patriotism which regards the whole human race as one people. It is proclaimed from thousands of pulpits. It pervades literature. It prompts the highest eloquence of lecture platforms and parliamentary halls. Christian England reverberates with it. Sentimental France pleads for it. Pious Germany prays for it. Catholic Austria affirms it. Emancipated Italy shouts for it. Even autocratic Russia struggles within herself at the mention of man's duty to humanity.

No one travels in Turkey with his eyes open without seeing that her government is a curse on mankind. Fears, feuds and fightings make miserable the councils of her rulers. They are bloodsuckers fastened on the people throughout her dominions drawing from each and all the last drop of blood that can be extracted. Turkey skillfully and systematically represses what Christian nations make it their business to nurture in all mankind as manhood. In her cities there are magnificent palaces for her sultans and their favorites. But one looks in vain through her realm for statues of public benefactors. There are no halls where her citizens could gather to discuss policies of government or mutual obligations. Their few newspapers are emasculated by government censors. Not a book in any language can cross her borders without permission of public officers, most of whom are incapable of any intelligent judgment of its contents. Art is scorned. Education is bound. Freedom is a crime. The tax gatherer is omnipotent. Law is a farce. Turkey has prisons instead of public halls for the education of her people. Instruments of torture are the stimulus to their industries.

Everywhere the contrast is striking between the two sides of her boundary lines. Within, barren fields are stripped of trees which have been taxed out of existence. Without are smiling orchards and waving forests. Within, dismal cypresses shroud unkempt Moslem cemeteries. Without, green lawns surround tombs of the dead as though their kindred honored their memory. Within, palaces contrast with miserable dwellings. Without, the lines which divide classes fade into the signs of thrift which mark the prosperity of the people.

Wherever a nation, however small and poor, has escaped from the clutches of this vampire, it has leaped forward to take its place beside Christian nations and to do its part to exalt mankind. In the seventy years since Greece revolted from Turkey, her ruined villages have risen into prosperous cities, and her patriotism commands the admiration of the world. The little island of Samos, delivered from the hateful Turk, has by contrast become a paradise.

Bulgaria and Servia have been made new in twenty years of freedom. Yet every one of the little kingdoms which have escaped from Turkey has done so at great cost of blood and treasure, not because the "Sick Man's" grip was so strong, but because Christian Europe supported him against the rights of humanity.

When Turks wash out of existence whole towns and cities with torrents of Christian blood, Christian Europe expresses its horror, and its governments send notes of remonstrance to the Porte. When whole sections of country are devastated and countless crimes are committed, any one of which, occurring within the bounds of a Christian nation in Europe, would bring swift punishment with widespread indignation, the powerless Powers protest to the sultan. Great Britain is especially prolific in protests, and these little notes of her ambassador, Sir Philip Currie, must fill quite a large pigeonhole in the sultan's desk.

But when the little island of Crete, goaded to desperation, rises at last to free itself from Turkish oppression, the six great Powers, representing more than three hundred million people, crowd their warships round the three hundred thousand Cretans, and command them to submit till the Powers shall decide their destiny. When Greece seeks to help her oppressed neighbor, the Powers threaten and bully her. When seven hundred defenseless subjects of the sultan are murdered by his emissaries at Tokat, the British ambassador addresses to him another note of protest. When a little army of Cretans seek to drive their Turkish oppressors from their soil, the great British warship, the Camperdown, sends from a safe distance its hurtling shells into their ranks.

These six Christian Powers fight for inhumanity against humanity, for the oppressor against the oppressed, because they are afraid that if they give their voice for justice to the helpless they will fail to be just to one another. Rather than risk loss to their territory, they beat back the struggles of Christians outside their territory for righteousness and self-government. It is the sorriest spectacle of the nineteenth century. It will stand as a blot on the history of Christian Europe. But most of all will sons of Englishmen in coming generations blush with shame as they read of the bombardment of Cretan troops by British warships. The British ministry may repel indignantly the charge that their government is an ally of Turkey. But the charge will stand as the truth of history.

SPRING FEVER

In our church life we give it another name, but no one doubts its existence or has failed to discover some of its symptoms in his own experience. It is lassitude, indifference, the drying up of spiritual enthusiasm and the tendency to careless drifting. As work grows hard in April days and there arises in the soul a longing to revert to the type of that frugivorous mammal, without aspirations and without the torment of self-consciousness, which man would be if he had not been made immortal in God's image, so a spiritual weariness often asserts itself with the return of spring. The appetite for Bible study declines. It requires a special effort of the will to meet the engagements of religious work and worship. There are even times when the lower nature in us is tempted to suggest the wish "that we might be like the heathen."

These are the symptoms of that spiritual spring fever which often accompanies the lassitude and depression of the physical form of the disease. It is well to recognize them as symptoms, to assure ourselves that we are not mortally afflicted but only momentarily distracted, and, acknowledging that we are mortal like the rest of men, to seek out the remedy. It does not need a doctor of theology to cure the spiritual, any more than it does a doctor of medicine to cure the physical, form of spring fever. A little patience mixed with faith and common sense will do it.

Spiritual lassitude cannot be cured by abstinence from Christian living, but it may by change of Christian work. If we have worked too much like a machine all winter it is time we introduced a little variety into our lives. If our own line of action is for the moment wearisome, it is just the time to devote a little sympathetic study to what some one else is doing. Fault-finding will intensify our trouble, but cheerful recognition of other men's success will enliven us amazingly. Deep breaths of cheerfulness will purify our life, as deep breaths of air quicken the whole life of the body. Paul and Silas had a fair excuse for spiritual discouragement, but they took to curing it by singing hymns.

Spring fever, whether of the body or the soul, is a proof that for the moment the supply of life runs low. For the moment the tide is at ebb and the sands lie bare. But it would be as absurd to say that the remedy for low tide is to let the sea run further out as it is to say that the remedy for discouragement is to have less of the Christian life. A little patience and the tide will flow again. A little cheerful waiting upon God and the joy of work with Christ shall fill our souls and make us wonder why we ever doubted or despaired.

ABOUT SOME NON-CHURCH-GOERS

It is a prevalent notion that in every large town or city a very large proportion of the population holds itself aloof from the churches. Consequently there is frequent exhortation about the duty of trying to win the non-church-goers. There is some foundation for this impression, but not as much as many suppose. The problem involved is somewhat different.

One of the churches in this city recently has made a careful house-to house canvass of a thickly populated region between the Back Bay and the South End, including many apartment houses as well as ordinary dwellings, with the special aim of learning where the inhabitants attend church and how many are non-church-goers. More than nine hundred households were visited, not including those as to which for one or another reason the visit proved imperfectly successful, and the desired information was given readily in almost every instance. Out of this number about six hundred claim to have a definite relation to some denomination, and most of the remainder have distinct preferences and declare that they attend some church occasionally at the least. Many among them probably go to church rarely, but, when they go, they generally attend some one place of worship, and in case of need they call upon its minister for sympathy and service. Those who actually stand wholly aloof from the churches are very few.

Undoubtedly many thus inquired of make

he most in replying of a loose and casual connection with some religious body. They do not like to be regarded as actually indifferent to spiritual things. Moreover, the respectability of a connection with some congregation probably has a certain weight with them. Too much must not be inferred from their responses. Yet it is safe to conclude that those who stand wholly outside of the churches, and who totally lack interest in them, are by no means so numerous as those whose connection with the churches is slight and comparatively powerless. The same thing is known to be as true of other districts of Boston as of the one just specified. Probably it is the fact elsewhere as well as in this city.

Here, then, is a suggestion worth heeding, or rather a fresh enforcement of a familiar suggestion. Much may be done in the way of increasing the interest of those who now pay only superficial or occasional heed to the churches and their work. Most of them do not include themselves among the "unchurched masses" and dislike being thus described. Any appeal which is made to them upon that supposition repels them instead of obtaining a hearing. But judicious sympathetic methods of approach are likely to succeed. And the task of the churches in winning them, difficult although it is at the best, is not so hard as it often is supposed to be. It has conspicuous elements of hopefulness.

THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD

No true or adequate theory in regard to the death of Jesus Christ upon the cross overlooks that as a feature of God's eternal plan for the world. It is impossible for the human mind to grasp the conception of eternity. But we are taught distinctly that God's purpose that the salvation of men should be accomplished by Jesus Christ was neither formed hastily, nor even developed gradually, at the course of the then future human history unfolded itself, so to speak, before his all knowing mind. So far as we can comprehend the facts at all, this divine purpose was present in the divine mind from the beginning.

We can at least understand this truth well enough to perceive something of the solemn earnestness with which the need, the method and the outcome of human salvation eternally have been regarded by our Creator. The death of Christ is the chief event in the history of our race as we look back upon it. It seemed to mean comparatively little when it occurred. Most of the world knew nothing or next to nothing about him until all was over. But its significance has been growing more and more impressive ever since and we cannot say yet that we understand it fully. Probably we never shall grasp the entire meaning of the title, "The Lamb Slain from the Foundation of the World." At any rate, we shall not until we are permitted to draw near to the heavenly throne and to receive divine interpretations and impressions of spiritual truth directly.

But that God should have ordained the sacrifice of Christ thus from the beginning reveals alike the majesty of his character, the profundity of the need of a Redeemer, and the infinite love and mercy of the Son of God, in a most impressive way. We are aware of these facts and they touch our hearts always; but when we think of the

plan of God as formed away back before the remotest conceivable past, they acquire new and more impressive significance.

CURRENT HISTORY

The Degeneration of the Senate

Senator Hoar of Massachusetts, in the April *Forum*, denies that the Senate of the United States, of which he is one of the veteran members, is degenerating. He admits freely that the rules of the Senate should be revised so as to punish absentees and curb the eloquence of those who use debate as a club with which to defeat legislation. But he opposes strenuously the theory that State legislatures have proved unfit depositaries of the power of electing senators and that a recourse to popular elections would give a higher grade of men. He affirms that there is less lobbying, less drunkenness, less use of power for personal or party ends and more hard work in the Senate today than there was fifty years ago, and if the Senate is to be compared with the House as an efficient or inefficient legislative body, or if it is to be judged by its compliance or non-compliance with the intentions of the founders of the republic, Senator Hoar insists that it is no more than fair that it should be judged, not by its conduct or its composition at the time when the judgment is to be expressed, but by a review of a whole century of its history.

Senator Hoar is a public servant whose age, career and political ideals are such that it is not an agreeable task to dissent from him. At the same time he is but mortal, and he has been in the Senate so long that his length of tenure there may prevent him from judging exactly where he and his colleagues stand. Certain it is that there are passages in this *Forum* article which reveal that Senator Hoar is sadly ignorant of the grade of men who are criticizing the Senate today. He sets up a Mugwumpian, Pharisaical dude as the typical critic, and then proceeds to revile the creature of his imagination. But what has Senator Hoar to say to critics like ex-Mayor Hewitt of New York, Albert Shaw of the *Review of Reviews*, both of whom within a week have affirmed and condemned the Senate's decay? These men are typical of the class with whom the Senate has to reckon. The point which Senator Hoar has not touched is, Do senators secure their seats as legitimately as they used to, and when in them do they legislate for all the people or for the few? The senators may be better mannered, more temperate and less lazy than in ante-bellum days. The point is are they as honest and wide-visioned? A man may have passions and yet be a guardian of the public purse; he may be a boor and yet be a statesman; he may be industrious and yet only an errand-boy for his constituents.

"Dying If Not Dead."

The condition of the Anglo-American arbitration treaty in the Senate is such that the above title is justified. As amended during the past week, under the lead of Senator Hoar of Massachusetts and Foraker of Ohio, the idea of arbitration becomes so attenuated that it can scarcely be dignified with the title of a principle of conduct, and the plan for a permanent tribunal vanishes utterly. Senator Hoar's amendment, which the Senate accepted, reads thus, substantially:

Any difference which, in the judgment of either Power, materially affects its honor or its domestic or foreign policy shall not be referred to arbitration under this treaty except by special agreement, nor shall any question as to the continuance in force of any treaty which has previously been made. It is further explicitly specified and agreed that all agreements entered into by the contracting parties under this treaty shall be signed by the President of the United States and receive the approval of the Senate by a two-thirds vote before it becomes binding upon either Great Britain or the United States.

This, of course, limits the scope of the treaty to the area originally suggested and always favored by Lord Salisbury. It excludes difficulties growing out of the Clayton-Bulwer treaty as matters for arbitration, and it ties the hands of the Executive in dealing with foreign diplomats. Senator Foraker's amendment calls for a special tribunal for each case.

No date for a vote on the ratification of the treaty has been set, and it does not seem likely that one will be taken soon. The friends of the treaty are growing apathetic and its enemies hopeful. Of the thirty men who can, and it is said will, defeat the treaty, analysis of the list shows that most of them are from the South and West and many of them men just endowed with authority to decide affairs of state. In fact, veteran members of the Foreign Relations Committee of the Senate say that it is amazing the amount of wisdom respecting treaties and foreign policies which men like Rawlins of Utah, Wilson of Washington and Harris of Kansas have brought to the Senate from their experience in dealing with domestic affairs.

British comment on the attitude of the Senate has become more judicial in temper and is satisfied now with pointing out that we are shattering a noble creation of our own. There are Britons who profoundly regret the impending failure, solely because comity with us would have left Britain free to play her game in Europe and Africa. There are others of nobler mold who deplore the outcome, because it reveals in us less love of peace than they had credited us with.

The New Tariff

In strict accord with the time schedule outlined by the Republican leaders, the Dingley Tariff Bill passed the House on March 31 in essentially the form in which it came from the Ways and Means Committee, 199 Republicans, five Democrats and one Populist voting for it, and 114 Democrats and seven Populists voting against it. Eighteen Populists and three silver propagandists refrained from voting. The bill carries with it as it goes to the Senate a clause introduced by Mr. Grosvenor of Ohio and sanctioned by the Ways and Means Committee—Mr. Dingley dissenting but not opposing—which says:

That all articles mentioned in the several schedules of this act which shall be imported into the United States between the first day of April, 1897, and the date of passage of this act, and which were not purchased and directed by the owner to be shipped for import into the United States by any citizen thereof prior to April 1, 1897, shall bear the same duties to be charged upon similar articles in this act, and such duties are hereby made a lien upon such articles.

The points to be noted in connection with the above facts are these. Notwithstanding grave doubts respecting the degree of protection demanded in the bill as a whole, and despite dissent from many of its sections, no Republicans thus minded voted against it. Five Democrats from Texas and Louisiana voted for it because it protected

local interests. Most of the Populists declined to commit themselves or their party.

The Senate Finance Committee, Senators Aldrich, Platt of Connecticut, Morrill of Vermont, Allison of Iowa and Wolcott of Colorado, intend to take ample time to digest and revise the measure as it came from the House, where it was treated with scarcely more than the mockery of debate. As reported to the Senate by them the bill bids fair to be free from most of those excesses which have brought it into disrepute with men who foresee disaster to the party and prolonged unsettlement of business conditions if it were to be enacted in the form in which it left the House. Once before the Senate it again will become the football of conflicting sectional and sordid personal interests, and the Republican majority is so small that the bill can only pass by paying the price demanded. As for the "retroactive" or "retrospective" section of the bill, probably it will die in the Senate, and if not there then in the Supreme Court. It was put in the bill of the House to frighten importers, and thus decrease the volume of importations pending the enactment of the law.

Legislation, Good and Bad

Senator Foraker of Ohio has introduced a bill permitting pooling by railways under supervision of the Interstate Commerce Commission, which, if it becomes a law, may relieve the railroads of the serious disability which they suffer from the recent Supreme Court decision. Bills calling for the creation of a currency commission, and repealing Mr. Cleveland's recent executive orders extending the area of authority of the Civil Service Law, have been introduced in the House, but if the present intentions of Speaker Reed abide the House has about finished its work for this session, and these bills have no more chance of enactment than the many others that have been introduced. The House is adjourning now three days at a time. On Saturday it sat long enough to agree with the Senate in passing a joint resolution appropriating \$25,000 to defray the expense of transporting food to needy residents of famine stricken British India.

The striking success in the lower House of the Massachusetts legislature of the bill which proposes to give to the city of Boston a single legislative chamber makes it almost certain that the Senate will take the same action. If it does, and then the people ratify, the credit for the reform must be given to the Municipal League of Boston, which has patiently educated the public, and to the Merchants' Municipal Committee, which has loyally co-operated with the league, creating sentiment among men who have great influence at the State House. All the while, too, the Common Council by its conduct has been digging its grave.

The summary enactment by the legislature of New Jersey of a law guarding officials and stockholders of corporations organized in New Jersey from statutory liability arising out of the laws of other States is a step showing how wedded that State is to a policy of deriving revenue from corporations, and how zealous it is in protecting those whom other States are trying to tax. The law was enacted to defeat the purpose of laws now passing through the New York legislature. The lower House of this body last week passed, without a dissenting vote, a bill which proposes to tax inherited personal property, so that the

State will in some cases receive as high as ten per cent. of the estate given to direct heirs and fifteen per cent. of that given to collateral heirs. If such a law had been in force at the time of Jay Gould's death the State treasury would have been \$10,000,000 richer.

Worthy Public Officials

The nomination of Andrew D. White, ex-president of Cornell University, and former United States minister to Germany and then to Russia, as our representative in Berlin, pleases Germany, German-American merchants and all who like to see men of character, culture and experience represent us at foreign capitals. Hon. William F. Draper of Massachusetts, who has been named as minister to Italy, has the means and ability to represent us creditably, and his experience in Congress in the Committee on Foreign Relations will stand him in good stead. The new minister to Japan, Hon. A. E. Buck of Georgia, is a former New England pedagogue and long time Southern Republican politician, but we fear scarcely the man for the place and the hour. The important judicial position of Commissioner of Patents, calling for much ability and character, goes to Hon. Benjamin Butterworth of Ohio. Rev. S. L. Gracey of Massachusetts, formerly United States consul at Foo Chow, China, goes back there. In the State and Treasury Departments the promotions of Mr. Cridler to be third Assistant Secretary of State and Mr. Howell to be Assistant-Secretary of the Treasury are admirable selections, rewarding deserving men and proving that the Administration intends to prove faithful to civil service reform.

Turkey has declined our request, that she raise the rank of her representative at Washington to that of ambassador, and this precludes our sending ex Secretary of State John W. Foster to Turkey as ambassador, he naturally declining to go as minister. It is still hoped that a way may be found to secure his presence and service in Constantinople, temporarily if not for a full term. An influential delegation, representing the several American missionary organizations and educational institutions at work in the Turkish empire, waited on President McKinley last week to renew their assertion of hope that an able and courageous man would be sent to Constantinople and a self-respecting American policy be formulated at the State Department. Latest reports from Anatolia indicate that our missionaries there are once more in peril of their lives, and need all the protection that the American flag can and should give.

The Discordant Powers

Greece still is open seaward. The threatened blockade has not been ordered, perhaps because the Powers could not agree, perhaps because they knew it meant war between Greece and Turkey and other evils that they could not foresee or forefend. Pressure from royal personages bent on saving King George from the humiliation of defeat or the necessity of abdication, and pressure from money lenders bent on maintaining peace and credit seem to have caused the Powers that were eager a week ago to blockade Greece to cease pressing that as a proper next step. Rather, the idea seems to be gaining, which has been held from the first by many, that it is folly to ask Greece to withdraw her army while Turkish troops remain to slaughter Christians with impunity even under the eyes of

Christian troops from Europe and under the guns of the navies of Christendom. For such is the ghastly record of the past week. Nor is that the depth of the infamy. British soldiers have assisted Moslems to loot Christian villages. British shells have been poured into the ranks of Cretan Christians engaged in a gallant assault on Turkish strongholds. In short, the conduct of the representatives of the Powers in Crete has been dastardly.

On the border the Greek and Turkish armies face each other, eager for war. Most of the correspondents assign greater strength of tactical position and better leaders to the Turks. Once war is declared, Greece will plan to do her most aggressive work against Turkey with her navy, but of course this presupposes that the Powers will obey the law of nations and permit her to enjoy the right of dealing with her enemy as she chooses.

There are some reasons now for thinking that Russia is hoping that war will break out. If she has completed arrangements to localize it and confine it to Greece and Turkey, if Servia, Bulgaria and Macedonia have been touched with Russian gold, if Turkey realizes that she must prepare for disintegration, but slowly and under Russian direction, then Russia's persistent aggressive policy against Greece since the conflict opened can be interpreted as consistent with her long cherished aims.

The British Ministry has announced its intention to join with the Powers in blockading the Greek ports if it shall seem necessary, and the Liberals have announced their decision to test the sentiment of the House of Commons on this policy.

NOTES

April 16 will be Fast Day in Connecticut. Colorado has just abolished capital punishment.

Johannes Brahms, who died in Vienna last week, was one of the greatest composers of music of all time. His erudition was vast and his ideals lofty. Of his varied work his chamber music will live longest probably.

The *Congregational Record and New Hampshire Journal* has no patience with Senator Gallinger of that State for his attack on a civil service tested by and based on merit. It says of him:

Senator Gallinger has seen fit to declare that civil service reform is a monumental humbug. If there is such a thing as monumental humbug in public life today, it is closely associated with the statesmanship which has the effrontery to stand before the people and in their alleged interest attack the most beneficent reformatory movement in the public life of our time.

The German Reichstag's vote rescinding the legislation excluding Jesuits from the empire shows how Germany's policy is changing under the young emperor. It still has to be ratified by a higher legislative tribunal before it becomes effective, but it shows how the tide is running. For a picture of the sad degeneration of Germany under William II. Professor Davidson's *Forum* (April) article is reliable. Naught but barren results in literature, art and religion can follow such an era of crass materialism and militarism as now is to be seen in Germany.

While senators ridicule arbitration as a method for settling international difficulties, diplomats and working men resort to it more and more. Our dispute with Mexico respecting certain claims made by our citizens arrested by Mexican officials in the lower California boundary is to be settled by the Argentine Republic's minister to Spain, acting under authority of a treaty ratified in 1848; and last week President Seth Low of Columbia

University settled a dispute between rival trades unions in New York city which threatened to cause a strike of serious proportions.

The floods in the Interior, extending from the Red River headwaters to the delta of the Mississippi, which cover whole counties in some of the Southwestern States and imperil life and property throughout the entire Mississippi Valley, demonstrate the insufficiency of the levee system and appeal loudly for a new method of dealing with the Father of Waters and his feeders. Preservation of the forests at the headwaters will do much to prevent floods, and those Western senators who are clamoring for a rescinding of President Cleveland's order setting apart so much of the Western mountain timber districts will do well to take broad, far-sighted views of their constituents' real interests.

Our Australian correspondent elsewhere refers to a confederation convention to be held about the time of his writing. It adjourned last week, having provided for a two-chambered federal parliament, free trade between the states of the federation, an executive to be appointed by the queen, and a Federal Supreme Court. These are but meager details cabled from Adelaide. Just what has been done and how far the action of the convention is binding remains to be disclosed by later advices. Unquestionably the idea of federation within the British empire grows apace, and Great Britain only has to discriminate in favor of her colonies to bind them even closer to her. Possibly German and American competition will force her to do so some day.

The prohibitory laws of New Hampshire suffered no detriment at the hands of the legislature, which has recently closed its biennial session. As in the past, persistent endeavors were put forth to weaken them, especially by seeking the repeal of the so-called "moiety" clause, which gives the private prosecutor of liquor cases a portion of the fine to reimburse in part for expense of suit. Some temperance men advocated it, deeming it a temptation to some to do it for the gain. If they had carried the day it would have greatly pleased the liquor sellers as the expense of individual prosecution would be likely to deter from undertaking it if it must be borne entirely by the prosecutor. As it was, a good majority saved the clause to the great advantage of the cause of temperance. An attempt to pass a local option license law and as well a law to license pharmacists under stringent conditions also failed. The temper of the legislature made manifest the fact that the people of the State are not yet ready to take any backward step in the cause of temperance. It is to be regretted that a stringent law against selling cigarettes to minors, which passed the House by a large majority, was killed in the Senate.

IN BRIEF

Easter issues are in order and ours will be forthcoming next week, with no less material than usual specially pertaining to this recurrent anniversary. A special article from Rev. Charles Cathbert Hall, D. D., the newly elected president of Union Theological Seminary, stories by Mrs. Spofford and Charlotte M. Packard, a meditation by Mrs. Sangster and several other contributions will be permeated with the Easter thought. The issue will contain timely articles also upon topics of current interest. Mr. Morris of our staff will describe the Washington of today from the architectural and educational points of view, and we shall print a second article by Dr. Behrends, in which he expresses his mind regarding the responses which have been drawn forth by his article of March 11.

Closer economy and wiser generosity will bring in better times.

Rev. Dr. Charles Ray Palmer, who is supplying the Kensington Church, London, is

drawing large congregations. The *British Weekly* has discovered his "touches of quaint humor."

The *Home Missionary* changes from a monthly to a quarterly. Many will regret that its visits are to be less frequent, but *Congregational Work* will do its best to fill the larger place thus made for it.

As beautiful as merited are the tributes to the late Dr. Kincaid in the April *Home Missionary*, beloved of all who knew him. Mrs. Sangster's poem is fragrant with personal appreciativeness. She has been a neighbor of the Kincaids in Brooklyn for many years.

The \$74,000 plus interest which the town of Plymouth and the Pilgrim Society received last week from the estate of the late J. Henry Stickney of Baltimore should enable those charged with responsibility for guarding sacred shrines and relics to put their property in first-class order.

They are talking favorably in Scotland of Rev. James Denney for the vacant chair in the Free Church College. His American friends who heard him lecture at Chicago Seminary in 1894, or who met him elsewhere West and East, would be glad to see such a deserved honor fall to him.

Really, friends in the Universalist churches, even admitting that heathen nations need no gospel of salvation for the next world, only \$4,000 a year for foreign missions would seem to indicate that you are about as well satisfied in view of their present condition as you are with your faith in their eternal welfare.

Lovers of Henry Drummond will not be without authoritative interpretations by his friends of his theory of God and human history. Rev. Dr. John Watson (Ian Maclaren) is to contribute an article on him to *The North American Review*, Rev. Dr. James Stalker will write in *The Expositor*, and Dr. Robertson Nicoll in *The Contemporary Review*.

Dr. Buckley of the New York *Christian Advocate* has been taking a run southward and sharing with the readers of his paper his quaint observations upon men and things at one of the Florida resorts. He heard Dr. E. B. Webb preach and says that the sermon "thrilled the congregation." When Dr. Buckley praised a sermon it must possess both pith and power.

For years the children of the Sunday schools of Brooklyn have paraded on a given spring day. It has degenerated, as many schemes originally wise do, so that this year not a few of the schools are refusing to participate. Among them are the schools of the Tompkins Avenue Church, the teachers and pupils agreeing that to perpetuate the custom would be unwise for them.

Men who have sworn to execute law in Maine have so ignored their oaths that the Christian Civic League has come into being. The *Christian Mirror*, commenting on the situation, says, "The non-enforcement of the prohibitory law in the State and its baneful influence upon political life in Maine have made the late celebration of the birthday of its author almost farcical."

A trolley line will soon cross the Nile from Cairo to the Pyramids. It will pass by the magnificent new museum now being built not far from the site of the Boulak Museum. There the mummies of the great Rameses II. and other kings who reigned before Moses will lie in state. Would they have wanted their carcasses to be preserved if their prophets had foretold that they would some day be stared at by visitors from an unknown land, arriving in electric cars?

Zion's Herald has the following very interesting item of news:

A steamboat has been placed on the River Jordan, which makes the journey from Jericho to Tiberias—that is, from the Dead Sea to the Lake of Galilee—in about seven hours.

Jericho is in the Jordan plain, some five miles from the river and considerably farther from the Dead Sea. The distance from the Dead Sea to the Lake of Galilee in a direct line is about sixty-five miles; but the river, because of its windings, according to Baedeker, is three times as long. Between these two points its greatest fall is forty feet to the mile. A steamboat running up that stream at the rate of twenty-eight miles an hour, starting from a landing place five miles from the river, would offer great attractions to the tourist. Can this be a modern miracle?

Another great parliament of religions is announced, to meet in Delhi, India, next year. The Pittsburg *Dispatch* says that a Hindu editor, who has type representing the printed characters of almost every known tongue in the civilized world, has printed the invitation in various languages and "scattered them broadcast over the face of the earth." This must have been quite a task for our Hindu *confrère*, but perhaps the circulation of his paper is so large that he only needed to make use of his subscription list to cover the face of the earth. At any rate, according to the *Dispatch*, the call has been sent to every minister of any prominence in America, and many have replied that they will be there. We wish merely to add, to avoid unnecessary correspondence, that all those going from this vicinity who expect to attend the parliament, so far as we have been advised, have already secured pulpit supplies for the full term of their absence.

Mr. William T. Ellis, associate editor of the *Golden Rule* for the last two years, leaves Boston next week for Philadelphia, to become assistant editor of the periodicals of the Presbyterian Board of Publication. His new chief is Rev. J. R. Miller, D. D., the well-known writer of excellent devotional literature. Mr. Ellis will have special charge of *Forward*, the young people's paper published by the Presbyterians. His work on the *Golden Rule* has told in many departments of that paper and his signature of an article has been sufficient to secure it a reading, while his bright way of putting things has been equally evident in much of the unsigned editorial matter of the paper. When such a man leaves our local circle of religious editors we always have two regrets. The first is due to the fact that because of the steady pressure of daily work we have seen so little of him, and the second is that we have no association which brings the quill drivers of the religious press of Boston together now and then. When shall we unite in consummating what everybody with whom we have conferred heartily favors?

Authors like Mr. Howells and Mr. Charles Dudley Warner, and clergymen like Rev. Dr. D. H. Greer of New York city, stand sponsor for an effort to secure \$50,000 as an endowment for the education and support of Helen Keller and her inseparable companion and loyal teacher, Miss Sullivan. Half of the amount already has been raised, and other contributions may be sent to Edward King, Esq., 80 Broadway, New York city. Possessed of the sense of touch only, through it Helen has struggled upward, so that, despite her almost overwhelming disqualifications, she is a student of very unusual promise, speaking English, French and German, writing a good hand and operating a type-writer accurately. Her spiritual powers are such that she may almost be said to have a virgin soul, and Mr. Warner, writing about her not long since, referred to her with reverence because of her comparative impeccability, not hesitating to place her next to Jesus in her revelation of what soul-beauty may be. Surely such a per-

*on should be put beyond want or thought of material needs.

STAFF CORRESPONDENCE
FROM NEW YORK

City Farming

One of the plans which the friends of the poor have started here and made some progress in—indeed, the most sanguine of them claim that it has grown out of the experimental stage—is that of "vacant lot farming." Sharp-eyed people entering or leaving the city by rail in the spring will see little plots of land along the outskirts laid out into beds of early vegetables, etc., some of which show signs of careful cultivation, promising good crops. On most of these are rough little shanties, the rude home of a "squatter sovereign" and his family, allowed by the owner of the plot to live there, till the soil and sell or consume the crop as a compensation for guarding the property against intruders, fence stealers and loafers generally. Some of these men labor also as porters, doing the heavy work in the owners' stores down town.

Of these lots here and there one is put by benevolent owners at the disposal of the Association for Improving the Condition of the Poor, for use in the enterprise named above. It selects an honest man, poor but willing to work, helps him to secure implements, seeds, fertilizer, etc., instructs him when needed, sets him, his wife and children to work, helps him to sell his produce, keeping him and his from street begging or worse, and so teaching them industry, self-reliance, frugality and self support. In East Brooklyn and Long Island City the plan is worked on a larger scale. In the last named suburb, through the generosity of the late William Steinway, the society has the use of 140 acres of good land, on which it has employed about that number of families at farm labor. Of course the results are as various as are the characters of the employed, but on the whole they have been such as to encourage the friends of the plan, who see in it one promising method of fitting many of the non-producers here to earn their living by farm work, and gradually getting them away from city temptations to the broad acres of the West.

Medical Inspection of Schools

A new and important step has been taken jointly by our board of education and that of health, for preventing the spread of contagion through the school children and for the better preservation of their health. A corps of 150 competent physicians have been appointed medical inspectors of schools, whose duty it is, in conjunction with the teachers, to keep close watch of the pupils showing signs of imperfect health, and specially of contagious disease, and to promptly take efficient measures for curing them and preventing their spread. A set of properly stringent rules for teachers concerning the matter has been printed, carefully guarding them against unreasonable complaints or want of co-operation on the part of parents and family physicians who may be vexed by their required reports to the inspectors, or their summary dismissal from school of pupils with contagious disease or offensive want of cleanliness. The timely wisdom of the new movement appeared from the very first day's inspection, when of 4,255 pupils examined 140 had to be excluded until cured. Among these diseased pupils were found cases of diphtheria, measles, mumps, croup,

scarlet fever (one case), contagious eye diseases, chicken pox, various skin diseases and plenty of heads abounding in something besides knowledge. The president of the health board believes that the new movement will go far to stop contagion and will greatly lower the city's death rate.

Brooklyn Progress

The constant complaints, well or ill founded, of delays in the postal traffic between New York and Brooklyn bid fair to cease ere long. Contracts are made with a pneumatic tube company, which has rented from the bridge trustees the privilege of crossing thereon, for the transmission of mail matter between the two post offices in three minutes and a half. The two tubes will have a transmitting power of 200,000 letters an hour each way, the propelling power being compressed air.

Then those wide-awake Brooklynites found out another economic use for compressed air, viz., as a modifier of the coming summer climate. It is claimed to be more efficient, more easily managed and far cheaper than ice. Another company is formed to compress the air, introduce it into storage and refrigerating warehouses in which compartments will be let to those whose goods must be kept at a certain temperature. When so tested the company purposed by laying pipes to introduce the cooling air into stores and private houses, so that families that summer in the city, having delicious coolness "laid on" at will, like their water and gas, may at a trifling expense enjoy the comforts of home along with the refreshing air of the mountains or the seashore, and smile at their fashionable neighbors penned in seven by nine hot summer hotel rooms at the rate of ten dollars a day for each sweltering sufferer.

Personal

Dr. Storrs is taking a well-earned rest from Sunday evening services, and the pulpit of the Church of the Pilgrims has been filled by such preachers as Drs. John Hall, Lyman, McLeod and Hartranft, to be followed by Drs. E. B. Coe and Charles Cuthbert Hall until May 9, when Dr. Storrs will take the pulpit again.

The latest supplies of the Broadway Tabernacle pulpit have been Presidents Stryker of Hamilton College, Raymond of Union, Hartranft of Hartford Seminary, and Dr. W. L. Phillips of New Haven. Clearly the church is not suffering for lack of the very best preaching nor of appreciative audiences, but it needs on all accounts a settled pastor.

Rev. John Brittan Clark, fully recovered from his bicycle accident, has returned from his vacation in southern California, and preached in his Lee Avenue (Brooklyn) pulpit April 4.

Dr. Lyman Abbott addressed the City College students, March 30, on their Selection of a Calling for Life, telling them that the making of money was not the chief end of man, and that what they may do is not so important as is the spirit in which they do it. Dr. H. A. Stimson gave a lecture before the Young Women's Christian Association on What Is Worth While? By invitation of Commander Ballington Booth, Dr. Virgin preached last week before "the Volunteers," thus emphasizing the closer relations of that body to the churches, as distinguished from the Salvation Army. Dr. Virgin's Pilgrim Church now heads in membership the Congregational churches of the city. Of the fourteen churches the

membership of twelve, omitting the Welsh and Spanish, is 2,982. Of these the Pilgrims number 764, and the Broadway Tabernacle, since its contribution to the new Manhattan, has on its roll 730.

Dr. George F. Pentecost and family arrived from London by the Mohawk, March 30, and were received by a committee of his new Yonkers charge, before whom he preached his first sermon April 4. His installation is expected to take place on the 20th.

HUNTINGTON.

FROM AUSTRALIA

A Federal Stir

Six years ago a convention was held for the purpose of framing a federal constitution for Australasia. The convention fulfilled its office in this respect, that it framed a constitution, but the Draft Bill in which it was embodied never received the assent of the several colonies, and the work of constitution making is—or very shortly will be—once more in hand. The last convention was really a parliamentarians' convention, and quite ahead of public opinion. On the present occasion, to remedy this defect, the members of the convention will be elected by the constituency which votes for the popular house in each colony. Each colony becomes one constituency, and every elector in each colony has to vote for ten men.

Outstanding Colonies

By the time this reaches you the convention will have met and adjourned. Unfortunately, it will not quite represent the Australian concert. It does not pretend to represent the Australasian concert. It seems to be recognized that New Zealand is too far off to participate in federal action, and without her no Australasian movement is complete. Of the colonies on the Australian continent, Queensland and Western Australia are standing out, though it is hoped that they may come in at a later stage. From the mainland Victoria, New South Wales and South Australia go into the convention and "the tight little island" of Tasmania will also send delegates.

Allen Labor

What keeps Queensland out of the convention is probably the fear that united Australia would speedily make a clean sweep of the system of colored labor, upon which the Queensland sugar plantations are worked. The Australian democracy are in earnest about keeping Australia for the white races, and the employment of Kanakas in the Queensland sugar industry is viewed with no favor by the rest of Australia.

A Cardinal as a Candidate

There was a fear among federationists that the federal cause will suffer more from the apathy of the electors than from anything else. This fear is likely to be removed by the announcement of Cardinal Moran as a candidate for a seat in the convention. It has been replaced by a fear that the election may be conducted on the issue of Protestantism *versus* Catholicism. Towards this undesirable end the Orangemen are helping. The Orange ticket, as a rule, finds little favor with Congregationalists. They hold that no civil disabilities should be imposed on a man because of his religion, and claim that the cardinal, like all other aspirants for office, should be judged solely on the ground of his fitness or unfitness for the post he seeks to occupy.

The Women's Vote in New Zealand

It will be surprising to many to know that the effect of womanhood suffrage in

the two colonies which have it—New Zealand and South Australia—has not been to affect materially the position of political parties. The Prohibitionists in New Zealand hoped much from it, but were defeated at last election. The returns came out thus: for licenses to continue, 139,249; to be reduced, 94,226; no licenses, 98,103.

A Socialistic Experiment

Some years ago, at the instigation of socialistic propagandists, some hundreds from different Australian colonies went out to found a "New Australia" in Paraguay. The settlement was speedily rent by internal dissensions, and the last news is that ten married couples who went out from Queensland are applying to the Queensland government to bring them and their forty children back again. Peace and plenty do not result from Australian attempts at socialism.

Australian Notions of American Affairs

No election for the presidency has ever excited such an interest in Australia as that which resulted in the return of Major McKinley. There seems to be a general feeling here that the issue was not really between gold and silver, but between order and anarchy. It is difficult for us at this end of the world to understand the tremendous energy which you have put into the discussion of the silver question. It may appear strange to you, seeing that this is a silver producing country, that the question of bimetallism has really never taken any hold of our people's minds. Now and again an enthusiastic bimetallist has appeared, preaching up his peculiar doctrine, but his words have fallen like fire on ice. The enthusiasts of bimetallism have simply perished of neglect.

Petersham, N. S. W.

W. A.

CURRENT THOUGHT

AT HOME

Prof. H. H. Swain of the University of Wisconsin, writing in a discriminating manner in the *Kingdom on The Department Store*, says: "It is true that all changes in the progress of industrial society work hardships to individuals, and it is by no means certain that the public who reap the advantages of the improvement ought not to make good the injury done to those who are displaced. When a community is benefited by the building of a railroad it may well afford to buy out, and even pension for life, a stage driver who cannot compete with the railroad; but to propose that the community forego the advantages of improved communication for year after year, because a stage driver might thereby lose his occupation, would be on a par with the plan to tax department stores out of existence. . . . To tax department stores out of existence would not only destroy the business of many people and increase materially the cost of living to thousands of others, but, on the other hand, it could not give assurance of business success to a single retail dealer."

The *Christian Work*, which inclines usually to conservative, though not reactionary, views, concludes an editorial on Biblical Criticism thus: "While holding firmly by the Bible as containing God's revelation of himself, let us be careful not to claim for the Book more than it claims for itself. Nor let us condemn such reverent and careful critics as Luther, Dorner, Neander, Hengstenberg, Willis J. Beecher, Dr. William R. Harper and others, some of whom have so grandly helped us, and some of whom are still helping us to a better and clearer understanding of the divine Word. Rather let it become all students of the Bible to maintain an attitude of perfect fairness, to welcome light from any quarter, while resting sure in

the knowledge that as a spiritual guide, as a revelation of God's will to man, the Bible is unassassable."

ABROAD

Prof. A. S. Wilkins, reviewing in *The Critical Review* Strong's *Christian Ethics*, says that the whole argument of the book is "that the church should resume its functions of discipline." Professor Wilkins points out that "discipline" is a meaningless term unless it implies penalties for its infraction. . . . If he means that Christian teachers are to hold up a high standard of duty for Christians as such, *quis negabit?* If he means that the church has a right and a duty so to control its members as to secure by the infliction of penal measures (such as temporary or complete expulsion) that they shall not live by secular standards, then he is claiming for it a function for which it has neither the officials, or the processes, or the criteria. Conduct flagrantly inconsistent with the Christian profession is a different thing, and of that we are not speaking; but a general lowering of the moral tone, resulting in a falling short of the full demands of the Christian life, can never be dealt with otherwise than by an inspiration of spiritual force, and then no discipline will be needed."

IS IT NOT THE GULF STREAM

BY REV. D. N. BEACH, D. D., MINNEAPOLIS

Dr. Behrends's article, disclaiming ecclesiastical censure, standing for liberty and a voice of loving solicitude rather than of hurtful alarm, will find many responsive hearts. Those even whose point of view is quite different from his will honor him for it. May such an one say how the question which the article raises looks to him?

The newer religious thinking, in its true exponents, beholds the same God, the same omnipotent Saviour, the same new-creating, life-giving Spirit, the same light-bringing and remaking Scripture, the same sinning, needing race of man, the same mighty redemption, the same church with its divinely appointed means thereto, and the same realities of life, death, the judgment and the world to come, as did the older thinking. The facts alter not. It only sees these facts in larger lights. It feels bound to walk in the light of the ampler knowledge which is now ours, and of that quickened insight which the Spirit gives.

1. Scripture is not less to it. It is more. But Scripture appears not to be *ab extra* any longer, but an intrinsic thing. God is speaking to every man. He hath not left himself without witness. The same Spirit which opens the reader's mind opened the writer's mind, so that the revelation is a continuous, vital thing, not a book thing. Names do not frighten the new temper, whether French, Dutch, German, Scottish, English or American. The same thing which made Scripture possible, and its response in men's hearts possible, would, according to all analogy, construct Scripture gradually, with much reworking, and vitally rather than wordily; to which inherent probability modern criticism (doubtless most faulty and only tentative as yet) adds its confirmation, as a measureless relief to reason and to one's sense of the general law underlying God's relation to human intelligence.

A parent's self-revelation to his child is never complete or adequate, even when his child is fifty, but still strives to make its meaning completer to the last. How much more the heavenly Parent's! In such a light one lifts the Book and kisses it, and listens to it in its vitality, its naturalness

and its divine incompleteness, and yet sufficiency, with quite a new sense of its sacredness and obligation. Its words are hardly words any longer, but spirit and life the rather. There is an eddy about all this, of fear, and even temporary error, as in the disturbed and perilous currents running at Key West, but beyond is the warm, majestic sweep of the Gulf Stream, bringing warmth and life to the newer Bible study and Bible reading.

2. To the truer representatives of the new temper the Trinity, likewise, is not less but more. In fact, so deeply does its underlying truth appeal to that temper that here is perhaps the most solemn realm in which that temper moves. Witness, for a noble and typical illustration, that doctor of our own Congregational communion each one of whose books strikes a nobler note, Rev. George A. Gordon. From the earliest of his maturer work this great doctrine, as with his revered master, F. D. Maurice, has been primal. As he once said to the Boston ministers, he offends both his Unitarian and Trinitarian friends by his insistence on this truth, with all that it involves in so many directions.

But because the Trinity is so much to the new temper it is very ill content with any grasp of this doctrine yet had, feels that its terminology is bungling and misleading, and would appeal to all earnest souls in whichever camp anew to exploit this great field. Here, too, necessarily, will be Key West eddies, but beyond is the Gulf Stream of a profounder and more living sense of the Triune God.

3. The new temper, moreover, has a no less deep sense of man's lost estate, just in so far as he shuts out God, than had the older thinking; nor a less deep sense of him who is mighty to save; nor of the church, the sacraments, etc., as means of redemption. It has, in fact, a deeper sense, because this whole range of truths has, to the new thinking, passed out into larger ranges.

Man, to its mind, is lost no longer from arbitrary causes, as in the old hamartiology, but from his constant impulse to separate himself from God—a far more fearful thing—which deepens the lines of anxiety on the thoughtful brow of the newer thinking.

Jesus is mighty to save, likewise, to its thought, in no forensic or ritual way, as with the older soteriology, but in virtue of his vital, present power to lay hold on men's hearts and in virtue of his absoluteness. This is not the "moral influence" theory, as ordinarily apprehended; it is the dynamic, living, omnipotent Jesus theory.

The means of redemption, too, to its conception—church, sacraments and vastly more—have their power no longer as implements, but as the terms in which are expressed intrinsic and living processes in human bosoms, the power of love, of imagination, of feeling, of will and of much besides.

The eddies around these more practical newer conceptions are perhaps the most violent, a sort of Key West and Hell Gate joined, but beyond is the deep sea and the warm bosom of the Atlantic from Hatteras to the Orkneys, bringing to realms otherwise frigid a life as of the tropics.

4. Finally, to the last things the newer religious thinking brings no light mood. Here are the transcendent, untried mysteries. Scripture has awful passages about them. These passages are not more awful

than their counterparts in the persistently sinning and unloving life of multitudes of men, and than in our often-felt incapacity for worthy immortality. But these passages are not the only ones on this subject in Scripture, nor is this to which I have alluded a complete and final account of the content of the human heart in this regard. Moreover, there is that humanity which occupied this globe for many thousands of years prior to historic man, through whose anguish historic man became possible.

Also, there is the question of the divine absoluteness and of that justification of itself which it must needs make, not indeed to our limited intelligence and sense of right, but to its own. In the face of these alternatives the new temper fears, indeed, but also solemnly and reverently hopes. Nor does the process lessen a sense of sin and of its awful consequences, but deepens the same, doctrinaire allegations to the contrary notwithstanding. Eddies are here too, veritable Key West and Hell Gates (not to pun), but in the two poles of truth here comprehended are the possibilities (already growing actual) of a Gulf Stream for the most frozen Arctic regions of our humanity.

I hesitate to offer these paragraphs in response to the noble but sorrowful tone of the great Brooklyn preacher; but for many a year these themes have occupied me likewise, and, in the room of fear and foreboding, I entertain an inexpressibly tender, profound and living hope, as when

The dawn waketh,
And the shadows flee.

OTHER RESPONSES TO DR. BEHREND'S

SPEAK FOR YOURSELF

What Dr. Behrends says may be true in the latitude of Brooklyn, but we cannot think it is true of our churches as a whole. Virgil makes *Aeneas* say concerning the Greeks, "From one learn all," but we are not willing that even the "Greater New York" shall stand for the whole country in theology. It may be that our brightest thinkers are in Brooklyn, but while these men are speculating between three and four thousand pastors are doing faithful work for the Master in our churches.

Our acquaintance with the churches has been mostly in our villages and smaller cities, and here both pastors and laymen are evangelical in doctrine and would repudiate such statements as Dr. Behrends makes. It is related that when the family of Dr. Lyman Beecher were overturned in a carriage Mrs. Beecher said, "We should be thankful we are not hurt," but the Doctor replied, "Speak for yourself, speak for yourself." So we would say to Dr. Behrends, Speak for yourself and Brooklyn if you will, but do not for our pastors and churches as a whole, which we believe to be as orthodox and faithful as any body of churches in our land. EVAERTS.

WHITHER

After perusing one or two of the "responses to Dr. Behrends," undoubtedly representative of the position of a large number of Congregationalists, these questions arise:

For "substance of doctrine," how much would one lose by leaving his accustomed place in an "evangelical Congregational" church and attending the "First Congregational" (Unitarian) church of the same town? As one whose parents were "converted" from the Unitarian belief to the old faith which Congregationalists have long believed was "once delivered to the saints," and who was trained by them in the same faith, but who hopes he has always been ready to accept a better when found and proven, I am compelled

to believe that "substance of doctrine" has something to do with the spiritual life. The history of liberalism in New England is not reassuring, I fear, as to the future of Congregationalism if it is to be re-established upon ground so fully occupied historically by those of the Unitarian and other liberal faiths.

Doubtless the pastors referred to would be able to state some particulars of divergence of their theology, as stated in these articles, from that of the historic liberal wing of Congregationalists. But it is to be feared that the layman of ordinary intelligence would fail to discriminate thus.

In the consideration of any question as to endurance of the Congregationalism referred to in these articles must we not inquire whether it has now, and is to have in the future, any distinctive articles of belief in common with other evangelical denominations which shall impart a greater virility than pertains to churches of more liberal and negative doctrines? Was there ever a time when the prayer was more fitting or its necessity more urgent, "Help thou my unbelief?"

FILORIM.

A LAYMAN'S PERPLEXITY

I am not a professing Christian, but am one of those for whose need, in part, churches are organized and preaching maintained, and I think that the older I grow—I am on the shady side of fifty now—and the more preaching I hear, the less I know about the Bible. When I read it at home it seems to me wonderfully clear and plain and precise in its statements. It is expressed in such direct and simple language that it does not appear to need any explanation nor apology. But when I go to church I find by the preaching, which is, I suppose, according to the new and advanced thought, that the Bible is not the book I thought it was, is not the sacred book that my saintly old mother believed it to be when she forbade my reading any other book on the Sabbath.

I learn through modern preachers that the Bible account of the creation of the world in six days is not correct—needs explanation; that the account of the creation of Adam and Eve needs explanation also. Evolution has something to say about that. The fall of Adam and Eve should not be understood as written. Our ministers can't let that go without an explanation or apology that takes all the snap out of it. The story of Jonah and the whale is not literal, but contains a moral lesson which needs to be explained by some wise minister who knows all about whales. Most of the miracles, if not all, must have some explanation or toning down. Even the divinity of Christ himself and his miraculous birth get a new interpretation under the new thought, and the doctrines of atonement, expiation, etc., are so muddled and obscured that the longer I listen to modern preaching the less faith I have in the Bible and the less respect for the preaching.

If the Bible is not to be taken as written, if a man cannot sit down and read it trustingly and with faith, what is it good for to him? Must he get a minister to explain it to him as he would get a lawyer to explain an intricate legal document; and, if so, whom shall he select among Congregational ministers? Where is the "firm foundation" we sing about sometimes in church? Sermons like some of Dr. Abbott's, more than all other influences combined, have unsettled my old-time unquestioning faith in the Bible.

E. A. S.

THE GOSPEL COMPATIBLE WITH THE NEWER THOUGHT

The question as to the direction of movement is most vital with reference to the young men who are entering the ministry. As one who was but recently a student, and deeply interested in watching the thoughts of his fellow-students, I would like to give one answer to Dr. Behrends's question.

That there are movements of thought in our day which compel a new grappling with theological questions none can deny. The doctrine of evolution has become an axiom in scientific classrooms. Historical methods are being applied to every department of investigation. Greatly multiplied materials for a scientific exegesis have been brought into service. A new philosophy and a new psychology have been born. These things are here. That they should compel a readjustment of our theology is not strange. Woe be to the denomination that ignores the problems that they raise. The question is, Are those who are facing these problems men of earnest consecration? Have they had enough experience of the power of the gospel to lead them to make that central?

My experience would lead me to answer, yes. I have seen too much of the intensity of the search after light to doubt that young men in the seminaries are in earnest, and that they hold the gospel of Christ dear. The question is as to how to make its truth vital to themselves and to their hearers who are thinking the new thoughts of the age. Instead of doctrines being evaporated into forms of logic and figures of speech, there never was a time when forms of logic and figures of speech weighed so little. If the doctrines of the Trinity and the atonement have suffered eclipse, it is precisely because men have come to see that in the past they have been too much only forms of logic and figures of speech. The logic must be translated into life, the figures of speech must yield up the truth they embody, or they will be brushed aside as of no present value.

As to Wellhausen and his theory, the case is certainly serious if that theory reduces the Old Testament to "a mass of fables and forgeries." For it is difficult to find an Old Testament specialist in Germany, Holland or Great Britain who does not own some sort of allegiance to Wellhausen. In this country the Old Testament teachers in at least three Congregational seminaries own a like allegiance, while there are men of like mind in Baptist, Presbyterian and Methodist seminaries. Every day the theory gains new adherents. But never was the Old Testament so passionately loved, never was it found so inspiring and hence so inspired a book, never did it tell so much of God, never was it so full of Christ as to those who have learned to look at it with the aid of Wellhausen and his theory. That that theory reduces the Old Testament to "a mass of fables and forgeries" no loyal Wellhausenian would for a moment admit.

Brethren, don't raise the cry, "Back to Westminster." Westminster is Calvinism, pure and simple. Was not that matter settled when the Boston council refused on Burial Hill longer to call the Congregational churches of this country Calvinistic? Dr. Behrends misinterprets the movements he discovers. No creed can live in its letter. Each period of intellectual ferment must reinterpret the truth of Christianity in its own terms and by its own methods of thought. Let us be thankful that Congregationalism does move with the flood, and is not caught in an eternally revolving eddy.

Emporia, Kan.

W. H. WALKER.

ANOTHER WESTERN OPINION

I am sure I speak for hundreds of pastors in all this region when I say that there is no cause whatever for such a note of alarm. We have the highest respect for Dr. Behrends's ability and judgment, but are sure that he cannot put his finger definitely on his men, with possibly the rarest exception, in the Mississippi Valley. Inspiration, atonement, incarnation, the fall and the other doctrines of which he speaks are all more vitally believed not "as figures of speech" than ever before by all the younger men in the Congregational ministry of my acquaintance.

Minneapolis.

JOHN A. STEMMEN.

Plague-Stricken Bombay

By Rev. J. E. Abbott

How the plague, or the bubonic fever, as it is more specifically called, came to Bombay, and from whence, is a mystery. It began in a section of the city called Mandvi in August last, though it was not until the middle of September that it was officially recognized as an enemy to be fought with the weapons of science. Our municipal government was rather slow in moving, but at last commenced to act under a fire of conflicting advice and criticism. Some advisers said it was a filth disease, due to the bad drainage, the unsanitary habits of the people and the crowded, ill-ventilated houses. Another theory was that it was connected with grain, as Mandvi is the chief center of the grain business, and grain is stored in large quantities in the basement and lower floors of the houses. Dead rats were found in great numbers, seemingly proving that the grain was tainted. The grain theory was, however, soon disproved, and the poor rats, ants and bugs were charged with the crime of spreading the plague; but the rats have succeeded in proving their innocence—they, like men, are not the cause but the victims of the plague, working through causes as yet unknown.

Five months have passed and medical men are still in the dark as to its true cause and its method of spreading. In the midst of such conflicting theories our civic fathers had to gird up their loins to do something, for an indignant public was behind them with a sharp broomstick. That we are not as clean as we ought to be was evident to eye and nose, and so the cleaning process began and has continued up to the present moment with ever increasing intensity. The cry of segregation was raised. Our civic fathers determined to be brave, necessary authority was speedily obtained from government, and then began a reign of terror in Bombay. Those attacked at this time were Jains and high caste Hindus. A case of plague being suspected, in came the medical officer, the low caste policeman and the army of sweepers, the lowest in the social scale. The sick were forcibly removed to the infectious hospital, the infected clothes were burnt, the rooms lime-washed and disinfected.

These sanitary measures trampled on every social and religious instinct of the high caste Hindu. Their houses were defiled by the cleaning process, their sick friends turned over to the tender mercies of strangers, and altogether it was more than the Hindu could bear. It immediately led to the secreting of plague cases and violent opposition to the authorities who came to carry off their sick. To add to the terror that this activity of the municipality, in the name of science, began to cause, the blacklegs of the city saw their good opportunity. Donning the uniform of some municipal servant, they began in open daylight to seize people on the street, charge them with having the plague, and forcibly pretend to take them to the plague hospital until they purchased their relief by the gift of money. The most absurd rumors also spread abroad, such as that her Majesty the Queen was angry at the recent defacement of her statue, and had ordered five hundred men to be cut open and their livers sent to England. Some who had seen the buboes of patients lanced at the hospital became eyewitnesses to the fact that the doctors were cutting out their livers. The great exodus that began at this time was due, among the ignorant people, not to the fear of the plague, but of the mysterious energies of the municipal officers and the doings of the blacklegs, who were confounded with them. The law soon dealt severely and summarily with the blacklegs; the municipality withdrew their order for segregation, allowed the sick to be

cared for in their own homes, and contented themselves with lime-washing and disinfecting in the cases of death reported to them.

This weak method proved fine soil for the plague to grow in, and, instead of being confined to the locality where it originated, it began to spread far and wide. In houses where it got a foothold whole families began to be swept away, and the exodus of people now fleeing from the terror of the plague crowded trains and steamers to their utmost capacity. Stores after store closed; all who could obtain leave left for the country, until finally in panic workmen of all sorts deserted their employers, and today, with half the city gone away, the streets are deserted and business almost hopelessly paralyzed. It is true we have never looked so clean as we do today; lime-wash has been used unstintingly, until we look like rows of whitened sepulchers. The smell of carbolic powder and sulphur fumes fill the air—healthful they may be, but suggestive of many horrors. Feeling that the hands of the municipality needed strengthening, the government of Bombay has stepped in in the last three weeks and has increased the stringency of sanitary measures. More hospitals have been opened and better equipped for the cure of patients. Some of the best experts are here investigating and advising. Professor Haffkine, the well-known bacteriologist, is inoculating against the plague, and Professor Yersin is soon expected with his anti-toxin, so that, while the plague is still raging with terrible activity, we seem to be doing what we can to subdue our foe with all that energy, science and money can do.

Daily record of the number of plague cases and deaths is reported in the daily papers, but these figures are unreliable. The secreted cases are believed to be many. The deaths from the plague are, therefore, better ascertained from the total number of deaths from all causes. By subtracting the average number of deaths for the past five years for any particular week from the total number of deaths from all causes for that week, the remainder represents the probable number of deaths from plague. For example, the usual number of deaths per week is about 500. Now the total is about 1,700. It has been as high as 1,900. At its highest point, therefore, we have had as many as 200 deaths from plague each day. At present the total is about 110, with a downward tendency, a hopeful sign that as the warm weather approaches it will be greatly reduced or disappear. Red rings are painted on the houses where deaths occur. Tenement houses with from one to fifteen rings are to be counted as one casually passes through the streets. The total estimated number of deaths from plague is about 16,000 from August last.

The Hindus, being the most numerous, have suffered the most, especially the low castes, who live in crowded and ill-ventilated houses. But the plague has attacked the rich and well-to-do as well. Mohammedans and Parsees have also been great sufferers. Europeans have been comparatively free from it, and of these the pure born have been exceptionally free. Native Christians have suffered much, but it should be noted that this applies only to Roman Catholics. They include the Portuguese from Goa and the descendants of the forced converts to Christianity, who do not conform to sanitary laws. Of Protestant native Christians only eight have died of the plague. Of these five belonged to the Church of England, one to the Methodists and two to the Free Church of Scotland. The above is worth noting, as government statistics make no distinction between the Roman Catholics and Protestants. A distinction, however, ought to be made, for the habits of life

of the two vary in many important particulars.

As to the moral effect of the plague, it is ascribed by Hindus and Mohammedans to the judgment of God for the prevailing irreligion and sin. When the sins are specified they are such as neglect of ceremonies and the like, rather than the breaking of God's moral law, but that God is angry is almost the universal expression. Prayers, sacrifices and other propitiatory rites have been offered by the different communities, in the hope that God, or the gods, will be appeased and be pleased to remove the plague. On our Christians it has had a sobering but healthful effect. Many without neglecting their duty have been able to leave the city and put their families out of danger.

Those who have had to stay have had to face the possibility of attack at any time and probable death. Neighbors on all sides have died—in the case of one family fifteen on one side of them, four on the other. The fact that the angel of death thus passed them by has filled their hearts with a new sense of God's mercy, and this has in many cases quickened their spiritual lives. To the honor of the Protestant Indian Christians it ought to be told that though Hindus, Mohammedans and others have deserted their posts, I have yet to learn of a single one of these Christians who has run away from his bounden duty. They have faced death manfully, and who shall say that God has not rewarded their faithfulness by the security of their lives?

What is before us only God knows. We look with concern on the coming back of those who have fled from the city, driven back by the famine. But we know that the God who rules is a God of love as well as judgment. We hear each day of heart-rending scenes, we talk of but little else, as the sadness of the times fills every one to overflowing. The deserted streets, the funeral dirge, the red rings on the houses, signs of death, the smell of disinfectants, the fumes of sulphur, remind us at every step that death is amongst us. But Christian hearts are not disturbed with fear, for the living God, in whose hands we are, is kind and loving beyond all our conception, and faith in him enables us to translate the apparent evil into what must be for good.

That Christians over the world are praying for us we know, and the sympathy of many has opened their purse-strings to help those whom the plague may leave needy and hungry, and the prayers of God's people seem like a protecting wall around us, but it is not for ourselves that we have much concern. We would that the providence of God now manifested in India by famine and pestilence may result in helping this people to come nearer to God and know him better in the love he has manifested through his redeeming grace.

Bombay, India, February.

A man charged with drunkenness in the Jefferson Market Court of New York city recently justified his act by declaring that he obeyed the teachings of the Bible. Being challenged by the magistrate to prove his assertion, he was handed a copy of the Scriptures, and read aloud Prov. 31: 6, 7. He was promptly discharged. But if the judge had been more familiar with the authority on which he based judgment, he might have found abundant warrant for committing his prisoner by quoting Prov. 20: 1 and 23: 32. This judge, however, is not the only man who has based his creed on isolated passages of Scripture selected with interested motives.

In and About Chicago

The Moody Meetings

Probably there is not another man living for whose coming to Chicago all the ministers of the city would strive to make special preparation. Yet this has been done heartily, even enthusiastically. It was done because everybody here believes in Mr. Moody, in his sincerity, in the earnestness of his purpose and in his ability to do good to those who hear him. Even his presence in the city stimulates to greater activity in Christian service many who do not hear him. Sunday sermons and prayers made reference to Mr. Moody's coming. Monday morning the ministers in their various gatherings spoke of it and prayed over it. Congregationalists gave up the whole morning hour to a consideration of what we are to expect from these meetings and of the way in which we can most certainly secure a blessing from them.

Tuesday morning, long before the hour for Mr. Moody's arrival, the Auditorium was packed with an eager, yet reverent, mass of humanity. Thousands vainly strove to gain entrance. So it has been each morning and each afternoon. Mr. Moody must have spoken to as many as 12,000 persons each day. If his aim was to reach Christian people and arouse them he has succeeded. From the members of our churches, irrespective of denomination, he has received a royal welcome. All are disappointed that his stay here has been so short. But he does not feel that his physical strength is equal to a protracted campaign, and his hope is that the work, now well begun, will go forward under other leaders and in the different churches without interruption. He will not be wholly disappointed, although the results will be less than he anticipates. There is but one Moody, and it is useless to attempt any transfer of his power to any other leader.

Death of Rev. Charles H. Keays

The ministers were shocked to hear as they gathered Monday morning that only a few hours earlier Rev. Mr. Keays of Ravenswood had entered into his everlasting rest. Few of them knew that he had been ill. He was robust in his appearance and while a hard worker was always careful of his health. Two weeks ago he had a slight attack of pneumonia, which developed into typhoid fever of a malignant type in which the brain and nervous system were especially affected. Mr. Keays became pastor at Ravenswood in 1890. He was a brilliant writer and speaker and was greatly beloved by his congregation. Very modest and shrinking, he took little part in ministerial gatherings, but was universally esteemed for his ability and devotion to his church. He was born in Ontario, Can., March 8, 1858. He leaves a wife and three little boys, the eldest only thirteen years of age. He was educated at Magill College, Montreal, and in the theological school connected with it. He had pastorate in Michigan at Oxford and Grand Haven, in Iowa at Oskaloosa, whence he was called to Ravenswood. While he excelled as a sermonizer he did not neglect his pastoral work. He was a fine organizer. While reckoned among the more liberal of our ministers, he was thoroughly evangelical and was especially happy in the thought that after years of preparation he was about to see large numbers in his parish converted. The funeral was on Tuesday. Rev. J. B. Silcox of the Leavitt Street Church, a long time friend, made the chief address. The body was taken to Hamilton, Ontario, for burial, where Mrs. Keays will permanently reside.

The Young Woman's Christian Association

This association has just observed its second anniversary. The public gathering took place March 28 in the Fourth Presbyterian Church. The address was given by Miss E. K. Price on the work which the association has

already accomplished. She never fails to impart a great deal of her own enthusiasm to her audience. The association is out of debt, and has increased in numbers in two years from 66 to 700. It has a library of 500 volumes, the current periodicals, well furnished parlors and a good gymnasium. It has made arrangements to furnish instruction in music, modern languages, Latin, elocution, stenography, dressmaking, cooking and physical culture. There are lectures on various topics at least once every week. Mrs. N. H. Blatchford is the efficient president.

Birthday of a War Nurse

To residents in Chicago "Aunt Lizzie," Mrs. Eliza Aiken, for thirty years the missionary of the Second Baptist Church, has been a familiar figure. Into how many homes she has carried the light of the gospel, and into how many hearts she has brought the peace that follows a sincere faith in the Saviour! But the years have not tarried for her any more than for others. A few evenings ago her friends to the number of 2,500 gathered in the audience-room of the church she had so faithfully served to celebrate her eightieth birthday. The room was decorated with flowers, muskets and flags as a reminder of her work during the war as a nurse. Few were permitted to speak with her or to take her hand, for she is in feeble health and the public exercises were somewhat extended. They consisted of music, prayer and addresses. Dr. E. P. Goodwin, whose parish covers almost the same territory as that of the Second Church, brought a neighbor's congratulations. The Baptist Boys' Brigade of the church furnished the guard of honor. At the close of the festivities Mrs. Aiken was able to utter a few words of affectionate greeting and to express her thanks for the present she received. The demonstration in her honor was such as is accorded to few women in any walk of life.

A Singular Arrest

While Rev. Paul Nelson, pastor of the Danish-Lutheran Church on Dearborn Street, was visiting in his parish, a couple of zealous policemen set upon him, arrested him and carried him, in spite of his protests, to the station, where, refusing to consider any of his statements, or to permit him to send for any of his friends, or to go to his home, of which he gave the number, they kept him all night. They said that he was a "clever crook" and should not escape them. Through the aid of Tribune reporters his friends were made acquainted with his situation, and on their appealing to the inspector of the district he was released and the representatives of the law sternly rebuked. As Mr. Nelson refuses to prosecute, nothing will be done in the matter, although a good many men who labor among the poor in neglected quarters of the city would feel safer if they knew that such men as these were not allowed to remain on the police force. The inspector compelled them to apologize to Mr. Nelson.

The Humphrey Bill

This bill has been delayed by the parties having it in charge till after the election for mayor and alderman has taken place. As will be remembered, this bill proposes to put the control of our streets, so far as their use for street car purposes is concerned, into the hands of commissioners appointed by the governor, and to this extent deprive us of the privilege of home rule. It need hardly be said that the city is in arms against the measure. If the bill passes, the street car magnates will have the control of our streets for half a century at a merely nominal rate, and at a cost to us, therefore, of many millions of dollars. Those who know the situation prefer to trust our common council, corrupt as it often is, rather than the method now proposed. It would seem as if there ought to be

some way to prevent the legislatures of the States from robbing the cities of their natural rights.

The University Convocation

The exercises were held April 1 in the Auditorium. The room was full, although it had been crowded twice before during the day to hear Mr. Moody. Lady Aberdeen was the star of the occasion. Her address was unpretentious and sensible. She recognized fully the advantages of university training, expressed her belief that there is no danger that women will be injured by making use of them, but at the same time asked if the best use of them had been made. She believes that the present is in some sense the age of woman, but she would not have women discharge duties without recognizing their relation to men, or discharge them in such a way as to relieve men of their obligations. She spoke as one who has never enjoyed the advantages of a university training and therefore as one who, while prizing them highly, is yet able to look upon them from the outside and without prejudice.

President Harper made no announcements of large gifts to the university during the last quarter. The annual expenses of the institution are now \$703,215. The number of students for the quarter just closed was 1,131. The average increase year by year thus far has been 15 per cent. So far as possible the government of the university has been put into the hands of the students. A high sense of honor among them is cultivated. Valuable prizes are offered for excellence in debate and increased attention is to be given to excellence in composition and elocution. The university believes that its faculty should determine to what extent its students shall devote themselves to athletics. It will be independent in this respect and will not allow itself to be governed by any outside dictation. Regular courses of instruction have been given Sunday mornings both in the Old and in the New Testaments. The president has himself given the course in the Old Testament. Students are allowed a small credit for regular attendance. The experiment has worked so well that it will be continued. In all respects the university is prosperous. The four biological buildings will soon be finished. University extension, if less successful than had been hoped, has made reasonable progress.

George E. Hooker, once in our active pastorate but now serving society and Christ by study and life at the Hull House, Chicago, has an excellent article on the problem of street cleaning in the April *Review of Reviews*. He pleads for the abolition of the contract system with all the frauds on the taxpayer and wage-earner which it fosters, and points to results in Toronto and New York as proof of the superiority of the system which makes the city a direct employer, gives to the street cleaner a fixed living wage, and establishes ethical relations which are defensible.

Just why the Presbyterians gather for their assembly at Warsaw, Ind., is understood, probably, only by those who have an esoteric knowledge of the motives which guide the governing body of that church in its choice of places. We presume that the Indiana city will prove a satisfactory gathering place and inasmuch as no heresy trials are to constitute an enlivening feature of the gathering we take it that a presumably ultra-conservative theological environment will not prove a make-weight in discussion. It may prove an advantageous point for the organization of excursions to the Mammoth Cave and to the region devastated by the Mississippi floods. The date of convening is May 20, 1897, and the sermon is to be preached by last year's moderator, Dr. Withrow.

The Home

THE QUEST OF THE ARBUTUS

For days the drench of noiseless rains,
Then sunshine on the vacant plains,
And April with her blind desire
A vagrant in my veins.

Because the tardy gods grew kind,
Unrest and care were left behind;
I took a day and found the world,
Was fashioned to my mind.

The swelling sap that thrilled the wood
Was cousin to my eager blood.
I caught the stir of waking roots
And knew that life was good.

But something in the odors fleet,
And in the sap's suggestion sweet,
Was lacking—one thing everywhere
To make the spring complete.

At length, within a leafy nest,
Where spring's persuasion pleaded best,
I found a pale, reluctant flower,
The purpose of my quest.

And then the world's expectancy
Grew clear. I knew its need to be
Not this dear flower, but one dear hand
To pluck the flower with me.

—Charles G. D. Roberts.

The providential meeting between Dr. Grenfell, the Christian physician in her Majesty's service, and little Pomiuk, the suffering Eskimo child, is paralleled in the dramatic interview between the Chinese viceroy and his youthful countrywoman, as described by Miss Butler. The young lady, only eighteen, is a third generation Christian, her grandfather having been a convert, and therefore her feet are not bound, although she belongs to a social circle where the girls can wear shoes only two and a half inches long. Her simple faith is reflected in the naïve and idiomatic admission, concerning her meeting with Li Hung Chang, that she "understands how God has the arrangement made before already." What a commentary on the breaking down of conservative social customs in the Middle Kingdom that this young lady should be chosen to represent her nation at the Council of Representative Women to be held in London in 1898!

Let no one fail to read Mrs. Cook's earnest words on Fashionable Gambling. The fact that a test case of "progressive whist" in Waltham was submitted to the courts and the judge, himself a card-player, decided that prize whist is gambling settles the legality of this form of amusement. But it has also its ethical side, which appeals especially to Christian women. Horace Bushnell's famous phrase, "The explosive power of a new affection," applies to things secular as well as things sacred. "I the Lord thy God am a jealous God" is as true at the edge of the twentieth century as when thundered from the summit of Sinai in the early history of the human race. These brief years of earthly existence are a sacred trust and for the use or misuse of time we must give account. Amusements innocent in themselves, if they steal away our hearts and minds from our Master and his claims upon our service, become a snare of the adversary. Even when there are no prizes in whist-playing a familiarity with gambling methods is often a bond of union between respectable young people and the professional gambler, or at least with those

whose company is a dangerous temptation to the inexperienced.

FASHIONABLE GAMBLING

BY MRS. JOSEPH COOK

The Woman's Christian Temperance Union, as leaders in a much needed reform, have once more earned the thanks of those conservative Christians who have viewed with alarm that menace to deep spiritual life and interest in things which pertain to Christ's kingdom in the modern rage, not only for card-playing, but playing for prizes, which the women of the Temperance Union denounce as "fashionable gambling." There was protest even in the ranks of the Union, on the ground that "many Christian women thought it no harm to have card-playing as an evening amusement in their own homes," and that there were mutterings of discontent evinced by animated discussions after the meeting broke up and the remark that "before long the W. C. T. U. would try to set the hour of retiring at night and rising in the morning."

These criticisms show how widespread is the evil and how deep a hold it has on Christian women. No one can visit various cities and towns to meet the women of the churches in the interest of missions, as it has been my fortune to do to some extent, without hearing of the absorption of many Christian women in card-playing, and this, not simply as an "evening amusement in their own homes," but good, honest daylight hours are squandered in this way. No wonder that only one-sixth of the women of the Congregational churches are interested in missions and that five-sixths are utterly indifferent and affirm unblushingly that "they haven't the slightest interest in missions."

In view of the importance and immensity of the work there is to be done for the salvation of our own country, and for millions of our contemporaries who have never heard of Christ, it seems incredible that there is this ever-increasing host of Christian women who feel at liberty to waste their time in what our Puritan forefathers would call "vain recreation."

I think it was Catherine Beecher who said that she was going to postpone card-playing until she got to heaven! If it really would add greatly to her happiness she could take it up in that world, but in this she thought she could use her time to better advantage.

It requires not a little moral courage and strength of character for a young woman to set her face and use her influence against such a popular idol of the hour. You can spell it either way you please—*idol* or *idle*. But have Christians in this most favored land become so pleasure-loving and self-indulgent that they cannot do as much as this for His sake? There may be a certain amount of social scorn and even ostracism, but the sense of making some sacrifice for the Master will give a deep and sweet serenity of spirit undreamed of before.

And how do Christian mothers dare to engage in such a questionable amusement with any expectation of keeping their sons away from the gambling tables? Only yesterday I heard the story of a mother remonstrating with her son, who had been winning money at poker. His only reply was to point significantly to a pair of vases on the mantel and say, "Mother, how were those vases obtained?"

"O," said the mother, somewhat embarrassed, "those were prizes I won at whist."

"Very well," said the son. "You play for prizes. I play for money. The principle is the same."

It is needless to add that the mother decided then and there to quit her "fashionable gambling." May this latest crusade of the Woman's Christian Temperance Union receive a hearty and outspoken "God-speed" all along the line!

PARABLES IN PICTURES

IV. THE UNJUST STEWARD

BY ESTELLE M. HURLL

Again we turn the pages of our old illuminated missal until we pause at length upon one of unusual beauty, at the service for the "Eighth Sunday after Pentecost." The introit—or opening anthem—is from the Forty-eighth Psalm, beginning at the ninth verse. It is a little difficult at first to identify the quaint Latin text with the familiar words, "We have thought of thy loving kindness, O God, in the midst of thy temple." After some study we make it out: *Suscepimus Deus misericordiam tuam in medio tempore*.

These few words are spread out into four lines, with the accompanying score written in the queer musical notation of mediæval ages. These are inclosed in an arabesque scroll of the most fanciful design. Every curve contains some entirely unique conceit. A tiny caterpillar crawls on the first leaf at the top and a sturdy frog brings up the rear at the end of the scroll. Curious birds with swan-like necks and long, pointed beaks appear here and there, no two alike. Finally a splendid winged dragon stretches his length across the bottom of the page, his scaly neck encircled by the arm of a naked baby figure standing beside him. A border of delicate, starry flowers finishes the whole.

The initial in the upper corner encircles a tiny illustration of the parable of the unjust steward. If the letter bears but a faint resemblance to an S, we have to remember that Liberale shaped it to admit his miniature! The subject was chosen from the lesson of the day, which is found in Luke 16. As an art subject the parable of the unjust steward is seldom treated. The only other instance I happen to know of is a picture in the Berlin Gallery by Schiavone, companion to a picture of the Laborers in the Vineyard. Being long and narrow, it is supposed that the two once formed the sides of a *cassone* or chest. It was probably a money chest because both parables refer to the payment of money. It is a curious coincidence that the two parables thus classed together in art are also classed together by exegetists as the most obscure in our Lord's teaching. In the picture before us we have no suggestion of a higher meaning—it is simply a deftly painted scene of a steward's office.

The workmanship is so exquisite that we linger with delight over the tiny details—the jars and pitchers seen in the outer room, the pen which the steward hands to one of the debtors. The attitudes and gestures are very expressive, the grouping admirably done. Altogether we have in this finger-nail sketch a story as completely and beautifully painted as if on a great canvas.

A REMARKABLE MEETING WITH LI HUNG CHANG

BY CLEMENTINA BUTLER

The father of the young lady mentioned in this sketch has the distinction of being the first Christian Chinaman to take the first and second degrees in the national competitive examinations. It is the custom, on the attainment of this degree, to publish a "yellow book," which tells the family history and the honors which may have been brought to it by any of its members. In this case, in addition to her father's attainments, the book recorded the fact that an uncle, who was first lieutenant in the Chinese navy, lost his life in the battle of Port Arthur.

A little over a year ago the daughter came to this country, intending to remain a few years for study, to fit herself to do work among the women of her native land. She entered one of our seminaries, and her simplicity and charming manner, together with her beautiful Christian spirit, won hosts of friends. With deep regret she gave up her studies here and returned to China at her father's command, as he had betrothed her, according to Chinese custom, to a young Chinaman of good position, who had been educated in Scotland. Providentially her passage was taken on the very steamer which Li Hung Chang selected on his return to his native land. The rest of the story must be told in her own language, in a letter written to Miss Sites, the friend who accompanied her to America.

"We stopped for an hour at Victoria, just on account of Li. Many Chinese came on board to greet him. They all knelt before him to show their respect. One man brought along his little boy, only four or five years old, and when he knelt he was so cute everybody admired him. Li is very sensible, and just dresses and acts like any Chinese gentleman. I rather like him. He don't put on any airs, as I thought he would."

The next day she writes: "Such a wonderful thing has happened. How I wish you were with me when the great man Li walked past your little girl, and turned and looked at her with a real 'grandpapal' expression! Immediately after he sent his interpreter to inquire who I am, where I came from, how long I have been abroad, what school I enter, etc. This man cannot talk our Focchow dialect, so he went and brought Mr. Lo, the Foochow secretary. We had quite a little talk, for, although he was a stranger and a Chinese man, I was so happy to again meet some one who could speak to me in my own dear native dialect. I went down to our cabin and got the 'yellow book,' which you remember I packed in my trunk. Mr. Lo took the book in to Li and came back, saying his Excellency wished to look it over, and was much interested to find I am the daughter of a titled man."

The diary letter continues the next day: "O, my heart is still jumping and my hands still trembling. Just come down from Li's room, you know! This morning he sent out the word, wants to see me at ten o'clock. Well, I want to tell you about the little affair in his room. As soon as he sent for me I come down to our cabin and put on my pretty silk suit and asked Miss Hartford (the missionary with whom she was traveling) to go up with me. When we

came before him I knelt down real low, but the dear man, he rise from his seat, come and assist me up, and, bless you, he want to shake hands with me and we did! We sat down, while he asked me all about the family from father down to little sister Sa Muoi. He asked me how old I am, who is my English teacher, I told him you. After many more questions Li said he wished to appoint me to represent our dear China in the World's Congress of Representative Women, to be held in London in 1898. Just think! Your little girl having something to do with the Chinese Government! . . . The reason Li wants me to go is because he read my father's yellow book and he know who I am—my father's daughter and my uncle's niece. But I think it is most of all because I am your little girl. You taught me the English, brought me to America and sending me back at this time give me the chance to meet Li.

"He gave me three big books, histories of the World's Congresses, to keep. I am so glad to have something from him, such a great man, next to our emperor. I am glad, too, he has given me such an honor to carry home. I think father will be very pleased; you know he care so much for honors and this is from our government. I understand how God has the arrangement made before already and he put me on this trip with Li and is going to use me to shine for China. Don't worry about your little girl should be proud or anything like that, but she will learn to be more meek than ever from her Jesus, her Master. I tell you it will be a great change for China on account of Li's visit to America and England. Why should China send a woman to meet with 'Representative Women of the World'?" I thought Chinese Government shall never have anything to do with women, and now so soon this new way is opened for the poor girls and women to be accounted side by side with men."

This appointment was the result of a request made to the viceroy by Lady Aberdeen that he should send a representative to the coming congress. Even if something should occur to prevent this young lady from filling the position, the encouraging fact remains that this greatest man of the East was so favorably impressed with her character and attainments—the result of Christian training—as to select her for this honorable position. This is a most welcome incident to encourage those who are laboring to elevate the women of China. It is not probable that he had ever before shaken hands with a Chinese woman, and his action in doing this and rising from his seat to welcome this young Christian woman are remarkable evidences of his favor and appreciation.

During the interview it was decided that Dr. Hui King Eng, the first Chinese woman to study medicine in this country and to practice in her own land, should go to London to accompany this young lady. The letter continues: "Li commanded me to learn Mandarin thoroughly and to keep up my English also, because he desires me to go to Peking to see him just before we go to London in 1898, also when we come back we must carry the report to him at Peking, and then he will present us to the empress of our China. I trust the Father for all things and for this also. O, in some way you must help me! I know our work is getting greater and greater, so we—you and I together—must work to save this nation.

And by and by, when we are through in this world, we will go to see our Heavenly Father, who is the 'Lord of Lords' and 'King of Kings,' and hand in hand together report our work before his throne. I think we are called to help and save China. He wants us to work; therefore it is his will to make Li notice and have something to say to your loving little girl, Marguerite."

In spite of her admiration for American ideas she is still a loyal Chinese, and writes: "The viceroy is not going to stop in Japan, and I am glad!" In another letter she says, "I was perfectly well on the board ship across the Pacific Ocean, and never had any seasick at all. We enjoyed being with the great man, Li Hung Chang."

There are many of these bright young Chinese girls in the different mission schools, and this occurrence strengthens our faith to believe that as they are fitted for usefulness One greater than Li will open doors of opportunity for gracious service for the King of Kings.

EQUAL TO THE EMERGENCY

BY FLORENCE HULL WINTERBURN

Many persons who perform their ordinary duties in an admirable manner become confused and helpless when some accident upsets the usual household routine. The more regular and unvaried their lives are the more apt they are to grow selfish, mechanical and timid, and as heroism consists in absolute forgetfulness of self, they are rendered incapable through their very liking for the ease and pleasantness that comes from order and quiet, for the sacrifices demanded by emergencies. One must have a warm, full-pulsed heart to be able at an instant's notice to tear down some laboriously constructed household altar in order to furnish material needed by a sufferer. Only a nature intrepidly affectionate and devoted could wrest the best linen sheets from the spare bed to make bandages, throw a sealskin jacket—nothing else being at hand—over a maid whose dress is on fire, or stand and see a burglar rob the safe of cherished jewels and family silver, without uttering a cry that would be fatally exciting to the sick husband, asleep in an adjoining room.

These are but typical instances of the opportunities for moral heroism life is continually furnishing. It is to be hoped that there are few young persons, even at that period which is admittedly most careless and indifferent, so self-absorbed as a girl I saw lately pass upstairs on her way from school, right by the open door of a room in which lay an aged relative nearly dead from a fall without an inquiry or an exclamation. That is a sort of self-command one scarcely desires to emulate. Preferable by far is the devotion even of the nervous, excitable creature, in whose judgment there can be little reliance placed, but who is to be depended upon for a sort of desperate courage at a critical moment and for an unhesitating sacrifice of self.

For it is, above all, the sacrifice of self that is needed in times of danger. Emergencies call for more than the doing of one's duty, unless, indeed, one have an exalted conception of duty. The calculating nature, however conscientious, will fail, but "love never faileth."

To unite calculation with generosity is to combine wisdom with love, and in the calm time that precedes storms this is what we

ought to aim to do. There is such a thing as getting ready for the unexpected, and indeed the best way to avert disaster from our house is to have everything prepared for accidents. It seems sometimes as if there were really "a spirit of contrariness in events." For if you go upon a journey with arnica, adhesive plaster and restoratives nobody gets hurt, while the first time you leave these things at home you are sure to wish for them. Lock the pantry window twelve nights and it is probable that there is nothing there to tempt a tramp, while on the thirteenth night, when you have forgotten to turn the bolt, there will be cold roast fowls and pies for Sunday's dinner.

"Eternal vigilance is the price of safety," but who can be eternally vigilant? And since one cannot—since untoward events are certain, sooner or later, to throw the nicest provider out of balance—what can save us from the state of dismay or frantic alarm that will render us useless in time of need? Self-possession can be cultivated and is, nowadays, in schools and colleges, by "accident drills." But even the best schools are narrow, while life is broad. There is always an unexpected quantity in each coming day. Tomorrow may be doomsday. How are we to be ready for it? Let us always be ready with that greatest of all qualities—the power to lay down our life for our friend. So we may win the safety we are not too anxious over, for "he that loveth his life shall lose it."

OUR FLOWERING TREES AND SHRUBS

BY JOSEPHINE E. CRAGIN

A few quaint lines of Longfellow's repeat themselves over and over to me these days of early spring, when all nature is awaking to new life. Nature herself, in the guise of a kind old teacher, is represented as calling to the child, the learner:

"Come wander with me," she said,
"Into regions yet untrod;
And read what is yet unread
In the manuscripts of God."

Perhaps research in no branch of God's handwriting brings fuller reward than the study of our New England flowering trees and shrubs. To gain the greatest pleasure from them some knowledge of their haunts and habits is essential, as most of them remain in blossom but a brief time, and we may lose much by not seeking in the right time and place.

Allusion only can be made to a large group of the earliest to appear, the catkin-bearing trees and bushes, but they are objects of great beauty, laden with clusters of swaying, pendulous aments in delicate lines of sober grays and browns, with a suggestion of crimson and, as the blossom matures, of yellow. This class includes the oaks and birches, the willows, poplars and alders, the lowly, fragrant sweet fern and, one of the most interesting among them, sweet-gale, which must be sought on the banks of a water-course, often leaning far over, as if to admire its own grace and beauty, and sending far out over the water with every breath of wind great clouds of pollen, like purest, finest gold dust.

The vision of a spice-bush, or benzoin, in blossom on a sunny April morning is one not to be forgotten. The clear, pure yellow, like a bit of sky at sunset, gives it the appearance of being aglow with light, and if, as I have seen it, growing on a small island just beyond reach—for it likes the

low-lying meadow lands—its charm is enhanced. It is to April what witch-hazel is to October. Sometimes the dried and powdered berries are used for spice, and in our latest war the leaves were substituted for tea.

Its relative, the sassafras, blooms a little later, having also small, yellow and fragrant blossoms. Its uses are manifold, every part being utilized in some practical manner. The berries are so eagerly sought by birds that few are left to ripen. Not only is it useful and beautiful, with its odd, mitten-shaped leaves, but historic. The aromatic roots formed part of the first cargo ever exported from Massachusetts, and it is said its fragrance reached Columbus and enabled him to persevere and convince his mutinous crew that land was near.

The white, flat-topped clusters of the wayfaring tree appear in May, and the creamy white of the red-berried elder, whose brilliant scarlet berries are the earliest of all fruits to ripen. There is not much fear that the shad bush, with sweet, snowy masses of bloom, will be overlooked. The pear shaped edible fruit ripens in June, giving another name, Juneberry, while still another, serviceberry, was given because the Indians gathered and used such great quantities of the fruit.

The cherries follow quickly and add greatly to the beauty of the landscape—the close-growing clumps of chokecherry, its numberless round spikes of pure white lighting up roadsides and fence corners, the slender wild red cherry, whose petals fall so soon, while a wild black cherry tree in full blossom cannot be surpassed for elegance.

It is noticeable that most May blossoming shrubs are white flowered. Rhodora is a bright exception—rhodora, sung by Emerson, "rival of the rose." Patches of the vivid color adorn rocky pastures and lanes, giving a wonderful charm, like a bit of brightness in a somber picture.

By and by it will give place to lambkill, one of Thoreau's favorite flowers. "Small, ten-sided, rosy-crimson basins," perfect miniatures in form of the larger kalmias, gems of beauty, growing side by side with inconspicuous but fragrant wax myrtle or bayberry. In our great-grandmother's days the small gray berries were carefully gathered and the tallow extracted for candles. I think they must have retained some of the sweetness which these crushed leaves exhale.

Wild roses enliven these pasture lands in early summer, perfect flowers of purest pink, well-deserved favorites of artist and poet. The pale green, drooping tassels of moosewood, and racemes of mountain maple, the scarlet and yellow of the various kinds of larger maples, early develop into the curious "keys." These inclose the winged seeds which the winds are soon to distribute far and wide. The winds are our great natural seed sowers, doing their best to replace the forests which man relentlessly destroys.

The two chief sources of all true knowledge are education and inspiration. Education is development of the personal powers; inspiration breathes into man new truths. You may educate one through all his years, yet if you teach him nothing new he has been but little favored. Education is conservative; inspiration is progressive. Education is timid; inspiration is daring and brave.—D. O. Mears.

Closet and Altar

Your life needs days of retirement, when it shuts the gates upon the noisy whirl of action and is alone with God.

The true fast is the making of an emptiness about the soul that the higher fullness may fill it.

We know that we are made in the image of God because we cannot in our best moments accept any standard but this—of perfection to be sought after through eternity; the grandeur of our being is that there will always be something beyond for us to seek.—Lucy Larcom.

Even men have felt, when they suffered supremely in submission to God, that their submissive souls sprang into freer sympathy with God and understanding of his plans; what then must it have been for him who was God, self-clouded in humanity for a while, when, submissive to the Godhood in his suffering, the cloud broke from him and the long exile was finished, and the divinity of the Son swept through the encumbrance of the human life and laid itself close to the divinity of the Father.—Phillips Brooks.

 O God, O kinsman loved, but not enough,
 O man with eyes majestic after death,
 Whose feet have toiled along our pathways
 rough,

 Whose lips drawn human breath;

 By that one likeness which is ours and thine,
 By that one nature which doth hold us kin,
 By that high heaven where sinless thou dost
 shine,

 To draw us sinners in;

 By thy last silence in the judgment hall,
 By long foreknowledge of the deadly tree,
 By darkness, by the wormwood and the gall,
 I pray thee visit me.

—Jean Ingelow.

It is easy enough for us to bring our palm branches to the church today. It is easy enough to shout our hosannas, to sing our hymns and swell his worship; but are we owning him as King of men? Are we giving his throne a place in our hearts? Are we taking his precepts into our lives? Is he our King, King of that kingdom which is within? If not, he is weeping as truly on this Palm Sunday morning, sad in the midst of all the homage, as he was on the first one we are commemorating. If he is, then he is receiving it as truly as when his disciples in their sincerity shouted, Hosanna.—Reginald H. Howe.

 O thou, who comest from Edom, glorious in thy apparel, traveling in the greatness of thy strength, who speaketh in righteousness, mighty to save, graciously beheld thy people who call upon thee. In all our affliction thou wast afflicted and the angel of thy presence saved us. Thou who didst tread the winepress alone, when of the people there was none with thee, see now the travail of thy soul and be satisfied. To thee, sacrificed for us, do we here and now in thy presence and in the week of thy Passion present ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee, beseeching thee so to strengthen us by thy grace that we may both follow the example of thy patience and also be made partakers of thy resurrection, who art with the Father and the Holy Ghost, one God, world without end. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

29. CHARADE

The princess, Anne of Cleves, was ne'er called fair, E'en by her spouse; and so the FIRST, allied in part To her, she only would allow to share The smallest particle of space in her warm heart. The politician hustles, far and near, That, like the sportsman, he may get the NEXT or TWO; And of the people's censure feels no fear, Provided his base "tools" prove to his orders true. The LAST e'er fills a high and valued place, And voices well the cause of Country, Heart and Home. To find the WHOLE you'll need a world-wide race To run, and e'en to earth's far-off extreme to roam. NILLO.

30. ANAGRAMS

The following anagrams, when resolved, form the names of fourteen poems by a great English poet, and the initials of these poems give the author's name: 1. All Fires Dry Me. 2. Valor's New Door. 3. I Am Fat. 4. Quiet Cares. 5. Ho, Ned Crane. 6. Is Pur Fodder. 7. Them Is Noted. 8. In A Lee. 9. Loosing an Ant. 10. I Win the Nig. Doll. 11. Why, As You Make. 12. Dame Sears. 13. Dye, Tom Moore! 14. No Rome.

MYSTICALIA.

31. ENIGMA

I clasp the soft, the slim, the fair; In fairy fêtes I take a part; And jeweled crowns with kings I share, While planets move within my heart. Some good folk will not have me near, Yet I may boast a friend or two; Though tales of bloody strife, I fear, When I'm about, are all too true! Around the world, from place to place I run, yet never reach a home; But then [said he of Caesar's race] "All good roads lead one on to *roam* [Rome]!"

MABEL P. S.

32. MYTHOLOGICAL ANAGRAMS

OUR RAA ushered in the morning fair; CHAS LELI in the JARTON war took part; T. OSCAR immortality did share With LUXLOP, whom he loved with all his heart. The goddess of the groves was IFO NEAR. RICH BADSY was a monster—one of two Who filled the hearts of mariners with fear. SAM RUPY and HIS BET were lovers true. BLY BUSE, adversely driven from place to place, By OPPELENE at last was welcomed home; POCCLYS were workmen of a giant race; SEER SUP from direful fate saved DAN DE ROAM.

M. H. DOW.

33. ARITHMETICAL

How would you divide 348 into seven parts so that the first part is two greater than the second, two less than the third, twice the fourth, one-half the fifth, the square of the sixth and the square root of the seventh?

F. L. S.

34. ENIGMA

I'm found in bright but not in fair, In fragment, too, though not in part; Part of a plough, though not the share, And "Tangles" hugs me to his heart.

I'm always nigh, though never near; In figures found, though not in two; I help to right, but never fear; I'm always right, though hardly true.

Within a range, but not in place; I share a dwelling far from home; I gallop hard, but never race; Though always strange I never roam.

A. B. C.

ANSWERS

26. Hidden tangle.
27. 1. Charles Dickens. 2. Miss Warner. 3. T. B. Aldrich. 4. F. W. Farrar. 5. Flora Shaw. 6. Mrs. Stowe. 7. Miss Alcott. 8. Chas. Dickens. 9. M. and C. Lee. 10. Miss Alcott. 11. Chas. Dickens. 12. Chas. Dickens. 13. Sophy May. 14. Kate Douglas Wiggin. 15. Susan Coolidge. 16. Mrs. Champney. 17. Miss Yonge. 18. Rebecca Harding Davis. 20. Mary Mapes Dodge. 21. Margaret Sydney. 22. Elizabeth Stuart Phelps. 23. Mrs. Whitney. 24. Mary Wilkins. 25. E. Cummings. 26. Thomas Hughes. 27. Daniel DeFoe. 28. Mrs. Burnett. 29. Mrs. Ewing. 30. Jacob Abbott. 31. Mrs. Wiggin. 32. Alfred Tennyson. 33. W. C. Bryant. 34. Jane Austen. 35. Thomas Hood. 36. Chas. Dickens. 37. Alfred Elmer. 38. Chas. Kingsley. 39. Chas. Dudley Warner. 40. Sir Walter Scott. 41. W. M. Thackeray. 42. Wm. Wordsworth. 43. Mrs. Browning. 44. Wm. Motherwell. 45. W. M. Thackeray. 46. Lew Wallace. 47. Robert Browning. 48. E. A. Poe. 49. Henry James. 50. Jacob Abbott.

28. 1. Vile, live, evil, veil. 2. Leap, peal, pale, pale. 3. Deal, lade, lead, date.

More specimens of the best of the *bouts-rimes* tanglers are given this week. For No. 32, which is thought to be in some respects the best, the prize is awarded M. H. Dow, 39 Sixth Ave., Cleveland, O.

A SUNDAY FOR BRAIN WORKERS

Frank R. Stockton urges the necessity of brain workers taking an additional rest day during the week, for the reason that all the exercises and observances proper to Sunday are merely a continuation of his ordinary labors. But he does not advocate that the brain worker should give up his Sunday. He says:

He has as much right to his religious privileges as any one. But he also has a right to a day of rest, and this Sunday does not give him. . . . It is the want of this day of rest which has so great an influence in the early breakdown of the head worker. Clergymen, lawyers, writers, and many other classes of brain workers, find themselves victims to nervous exhaustion and similar disorders when they ought to be in the prime of their vigor, and this, in great measure, because they are deprived of a true Sabbath. The teacher fares much better, when, in common with his scholars, he has a holiday in the week.

We would not interfere in the slightest degree with the institutions or customs ordained by society and religion. We would not favor the passage of any social decree which would give the brain worker a perfect immunity to play tennis, to go fishing, or to work in his garden, or at his turning lathe, while his neighbors were at church or at Sunday school. We do not wish him to be set apart as a social invalid, allowed to do things that others must not do, and to be excused from duties which others are expected to perform. He does not wish to be thus set apart, and, in most cases, would not avail himself of these privileges if they were offered him. As a rule, he has as strong religious instincts as any one else,

and wishes to go to church with his neighbors. Who would care to be hoeing beans in a straw hat and old shirt and trousers while the Sunday bells were ringing and his neighbors in their Sunday clothes were walking churchward past his garden? And how even less pleasant would it be, bait-smeared and sunburned, and carrying a string of fish, to meet these good people, in long procession, coming out of church. Would a special privilege put one at his ease? To the respectable brain worker, who desires for himself and family a good position in society, such exceptional and peculiar privileges would give no pleasure, and, consequently, would do no good. He wishes to work among his flowers and his vines when other people are working among theirs, and he can only enjoy outdoor sports and indoor exercises at such times when his friends and neighbors also think proper to enjoy them. He wants one day in seven when he can give his brain the rest and his body the exercise that they need, and this day cannot be Sunday. He must have a Sabbath which shall fall on a week day. Head workers who have their times of labor under their own control should think seriously of this matter, and consider whether or not their brains are obeying the commandment, "Six days shalt thou labor." It is a matter of grave importance if one wishes to work profitably during a natural life.

The great emotions are not meant to come to us daily in their unqualified strength. God knows how to dilute his elixirs for the soul. His fine, impalpable air spread round the earth is not more cunningly mixed from pungent gases for our hourly breath than life itself is thinned and toned that we may receive and bear it.—*Mrs. Whitney*.

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The Conversation Corner

DEAR CORNERERS: Having dispatched (in an innocent way) all the *Pets* of a general character last week, I intended next to attack the "stack of black cats," and otherwise colored members of the feline race, about whom their fond owners have from time to time written us. But to my dismay when I went up into the composing-room on the proper day to see if the proof was all right I found it was not all right, for D. F.'s blue pencil had made a long mark to show how much must come out if those two sledfuls of pets went in. That excluded the strangest pet of all. Here it is, with other letters which will be surely out of date before we get through with those cats!

You remember that a few weeks ago (Feb. 11) the horned toad was up for discussion and inquiry was made about that California boy who sent us the original specimen, which we named *Callie-Ollie*.

POMONA, CAL.

Dear Mr. Martin: I still live in California. I will send you a horned toad that you can keep—warranted not to run away.

OLIVER C.

Remembering our experience in 1889, we opened that box with great care—but he didn't jump out at all. He was finely stuffed and mounted on a card. He is just four inches long from the tip of his horned head to the tip of his spiny tail. *Phrynosoma cornuta* sits on my mantel in state—and he is handsome! I just showed him to a boy who came in to get some Newfoundland stamps. Our Cornerer's card says that he has a Wood Working Establishment, "California Curios," etc., and a local paper says that he was awarded diploma for the best display of lathe work. I have the impression that he was a New Hampshire and Massachusetts boy, who went out there for his health, but I am not sure. (By the looks of his photograph he must have got what he went for!)

So many of our members are interested in Nantucket, either as visitors there, or as descendants from its early settlers, I will quote from some of the letters following our Nantucket page (of Jan. 28).

NANTUCKET.

My Dear Mr. Martin: Thanks for full account of "the shearing." You will be glad to hear that I am connected with all those old families and that I am descended from the Coffins through the Starbuck! Thomas Macy was my sixth great-grandfather in five different lines; Thomas Barnard, Tristram Coffin, Richard Gardner and Nathaniel Starbuck were all my sixth great-grandfathers. The "haul-over" which you mention visiting is no more. In a recent heavy storm the ocean cut a channel to the harbor at that point, so that the upper part of the island is cut off from the main part and become a separate island.

JULIA B.

DORCHESTER, MASS.

Dear Mr. Martin: I was very much interested in the article about Nantucket. Tristram Coffin was an ancestor of my papa, whose home was at Martha's Vineyard. I go there every summer to see my grandma. There is a blind man down there named Daniel who does all sorts of errands. He goes all around the town with a bell to let the people know if there is to be an entertainment or an excursion. He is called the "town crier." I enjoy the boating at Edgartown. I can row a boat with two oars. Gay Head is at the extreme western part of Martha's Vineyard. I spent the night there at an Indian's house. The Indian woman had a little "Indian pig," who was afraid of me. The clay cliffs of Gay Head are noted for their beautiful colors. When moist the clay is easily cut.

HELEN C.

I wonder if Helen is right in using "who" in the last sentence but two. Who is usu-

ally understood to refer to persons and which to animals and things, but occasionally exception is made in favor of *who* when it relates to the nobler animals. But I think the line ought to be drawn this side of a pig!

This is from a more distant State:

... That article will call up many responses in feeling if not in words, for those who are Nantucket-born never lose their interest in the quaint old island. I well remember the old shearing times. I don't think there was anything like it in the country. Extra steamers would be put on to bring the crowds from the continent. For months previous the boys and girls would save every penny they could for "shearing money." A little way outside the great sheep inclosures were erected several large refreshment tents, in which everything eatable and drinkable was sold. There was no restriction of prohibitory laws then, and gambling in different forms was as open as day. There was a large springboard platform for dancing, and "blind Frank," whom I well remember, would saw away on his old fiddle, as only he could do. There were lots of whale ships then, and the returned whalers with their best girls would make things lively on the platform. In the forenoon we boys would engage with the owners to catch their marked sheep and carry them to the shearing tents, and thus earn some money to spend in refreshments. Between you and me, it was there that I drank my first glass of wine, which eventually led me to a whaler's life and to regrets unspeakable that my mother never lived to hear of her wayward boy.

Perhaps the gentleman did not intend me to print this, so that if you chance to meet him at the C. E. Convention in San Francisco this summer, you need not tell him that I have done so! I copied it to show that there is a sad side of such scenes, which seem so jolly. On the whole, I do not believe those old-fashioned festivals, as "shearing," "musters," and the like, were half as enjoyable as our modern modes of recreation by vacation trips to the seashore or the mountains. (I always except Nevada prize fights, which are worse even than Spanish bull-fights, by as much as a man is better than an animal!)

LANCASTER, MASS.

Dear Mr. Martin: Apropos of your remarks in the Nantucket Corner, allow me to quote the old lines which I have heard there, containing some of the old names of the town.

The Rays and Russells coopers are,
The knowing Folgers lazy;
A lying Colman very rare,
And scarce a learned Hussey;
The Coffins, noisy, fractious, loud,
The silent Gardners, plodding;
The Mitchells good, the Barkers proud,
The Macys eat the pudding.

E. F. M.

Is this lady a Mitchell or a Macy, or descended in five different lines from all the rest? If some of the adjectives seem rather uncomplimentary, we must allow something for the necessities of rhyme, and remember that in a few generations the various elements in combination ought to make well-rounded character!

Mrs. Martin

CORNER SCRAP-BOOK

The Kaiser Children's Great-Grandmother is Queen Victoria, as stated over their picture in the Corner of March 11, but she is not their great-grandmother "twice over" as was also there stated. This was not the mistake of the C. children who wrote about them, but my own mistake, which has been kindly corrected by a lady in Springfield, a lady in Saratoga, a lady in Michigan and the wife of a well-known doctor of divinity in Chicago. The mistake came from confounding two brothers of nearly the same name. One was Frederick Christian Augustus; the other was

Frederick Christian Charles Augustus, both princes of Schleswig-Holstein-Sonderburg-Augustenburg. The latter married Princess Helena Augusta Victoria, daughter of Queen Victoria. Seeing that Wilhelm married a daughter of Frederick Christian of Schleswig-Holstein, "I said in my haste" that "I suppose you know," etc., without stopping to know that I didn't know it myself!

I will take it all back now, and inform you that, according to my best knowledge and belief, Friedrich Wilhelm Victor Albert (that is, Wilhelm II., King of Prussia and Emperor of Germany, himself a grandson of Albert Francis Augustus Charles Emmanuel, Prince Consort, and Alexandrina Victoria, Queen of England and Empress of India) married Princess Augusta Victoria Frederika Louise Theodora Jenny, daughter of the aforesaid Prince Frederick Christian Augustus and Adelaide Victoria Amelia Louise Marie Constance. That is, it was her uncle and not her father who married Princess Helena! I have called her father Prince Frederick, but "I suppose you know" that when King Christian IX. of a new dynasty succeeded Frederick VII. (in 1863) as king of Denmark, under whose rule these duchies Schleswig-Holstein had been, this Prince Frederick suddenly appeared at Kiel (the terminus of the famous canal) and proclaimed himself Duke, under title of Frederick VIII. A short, sharp and decisive war was waged between Austria and Prussia on one side and Denmark on the other, resulting through Bismarck's diplomacy in the disappearance of the Duke and the making of Holstein-Schleswig Holstein a part of Germany. So it was afterwards (in 1881) considered a very amicable arrangement to have the future Emperor William marry the daughter of the dispossessed Duke.

More Royal Cousinhood. As a matter of fact, I think the Kaiser children are related in a second way to the Queen of England, although I cannot at this moment verify my "think," and I must be careful about stating anything to you keen-eyed Cornerers which has not been amply confirmed and corroborated! But was not the brave and beautiful Queen Louise, mother of old Kaiser Wilhelm, a kind of cousin to the Duke of Kent, Victoria's father? Certainly Charlotte, the wife of George III., and Duke Charles, the father of Louise, both belonged to the Mecklenburg-Strelitz set!

You say that is a long time ago and does not concern us. But it is of special interest now to remember that George I., "king of the Hellenes," is a son of Christian IX., king of Denmark (who was son of another Duke Frederick of Schleswig-Holstein-Sonderburg-Glücksburg!), and so a brother of the Prince of Wales and also of Dagmar, Dowager Empress of Russia and mother of the reigning Czar. Then King George's wife, Olga, is daughter of the Grand Duke Constantine, brother of Alexander II. of Russia, and his son, the Crown Prince, married Kaiser William's sister. Besides, "I suppose you know" that Nicholas II., the Czar, married Princess Alice of Hesse, granddaughter of Queen Victoria, and that the Queen's son, Alfred, Duke of Edinburgh, married the Grand Duchess Marie, the daughter of Alexander II. and aunt of the Czar. The importance of these "double-and-twisted" relationships is in the hope that they might prevent England, if not Russia and Germany, from continuing in the support of the Great Assassin, who is the relative of nobody and enemy of everybody, as against the plucky king of Greece, who is, as Mr. Gladstone says, "a David, facing six Goliaths"—facing them in the interest of freedom, right and Christianity against despotism, oppression and barbarous persecution!

L. M. M.

The Sunday School

LESSON FOR APRIL 18

Acts 11

GENTILES CONVERTED AT ANTIOCH

BY REV. A. E. DUNNING, D. D.

Next to Jerusalem the most important city in the history of the primitive church was some 300 miles north of it—Antioch in Syria. No event since the gift of the Holy Spirit at Pentecost is so important in that history as this at Antioch. Here was formed the first church which was called Christian, and into which Gentiles were received without becoming Jews. The three topics presented in this chapter are:

I. *Salvation for the Gentiles.* It is difficult for us to understand the excited feeling with which the Christian Jews at Jerusalem must have discussed the act of Peter admitting Cornelius into the church. Hardly a dozen years before the townspeople of Jesus had sought to kill him because he hinted that such a thing was possible [Luke 4: 29]. The unrecorded steps may be imagined by which the disciples at Jerusalem came to admit that "to the Gentiles also hath God granted repentance unto life." But among significant things connected with this movement are these:

1. It began through the death of Stephen. Luke repeatedly points to that as the starting point of new growth for the church. That tragedy sent Philip to preach in Samaria, and Peter to Lydda and Joppa and through the plains of Sharon and thus to Caesarea, where he met Cornelius. It sent missionaries through Pænælia and Cyprus and Syria [v. 19]. Few men have done so much good in their lives as Stephen did in his death, over which devout men made great lamentation. If they had known what was to result from his death they would have rejoiced in it. What seems the greatest calamity may prove to have been the greatest service of those who have consecrated their lives to do the will of God.

2. This movement was carried forward by unknown men. Their names are not given in the Bible. "Men of Cyprus and Cyrene" first began "preaching the Lord Jesus" to Gentiles. The church had not sent them to do this. Probably they had no idea what was to come of it. They just seized the opportunity to tell of the new religion in which they were so much interested.

Some of the most significant movements in Christian history have begun through men simply doing for the love of Christ what lay at their hand. Luther declaring that men are justified by faith, Tyndale translating the Bible into English, the Pilgrims sailing for the new world, were building far better than they knew. To do well what we find to do for Christ, without a thought of fame, may be to find the most important place in history.

3. This movement was sealed by the divine approval. No bishop set these men apart for their work. Probably the church at that time would not have permitted them to preach to Greeks had its consent been asked. But "the hand of the Lord was with them." That is the best test. The Salvation Army was treated with contempt when it began. It has proved its genuineness, in spite of much which provokes criticism, by the fact that "a great number that believed turned unto the Lord."

II. *The mission of Barnabas to Antioch.* He also was from Cyprus and knew something about the Greeks at Antioch and the men who were preaching to them. The church at Jerusalem showed its willingness to be guided by the Holy Spirit by sending this informed and impartial man to investigate the work at Antioch. Too often, when the churches feel called on to pronounce judgment on new movements, they choose investigators whom they expect will prove that the Holy Spirit confirms the opinion they already hold. This they call defending the truth.

Barnabas was a typical evangelist. He spoke to what was best in men and expected an answer. Of course, he got it. He laid em-

phasis, not, as too many evangelists now do on how bad his hearers were, but on how good they might become through faith in Christ. He saw the grace of God in the new life of the believing Greeks in Antioch. He saw also that their faith and purpose needed strengthening. He was filled with the Holy Spirit. He believed in the sincerity of their conversion. His exhortations were earnest and confident. Not only were believers confirmed, but many others became believers.

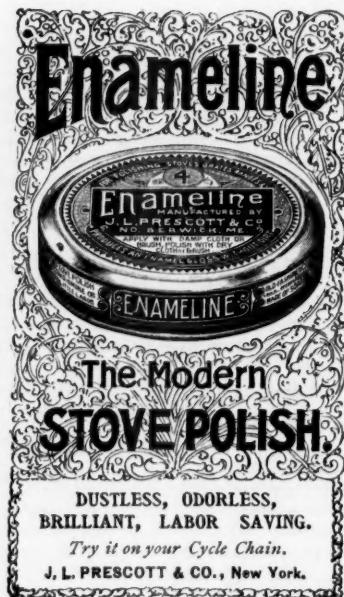
Barnabas was the discoverer of Paul. Several years had passed since the young rabbi had visited Jerusalem, had been regarded with suspicion by the brethren and had found a friend in Barnabas. Probably most of them had forgotten him. But now, when a great revival was in progress at Antioch and Barnabas could not do all that was required, he went to Tarsus and made diligent search for Saul. He found him and persuaded him to come and join in the missionary work.

We owe a greater debt than we realize to the discoverers of great men. Who knows how much the world owes to the schoolmasters of Milton and Shakespeare? It is quite possible that Paul would not have appeared in New Testament records had it not been for Barnabas. Who remembers the name of the man who one day laid his hand on the shoulder of John B. Gough and called him to his splendid ministry for temperance? It may be that some now within the influence of pastors and Sunday school teachers unknown to fame have capacities for usefulness far beyond the faith of their teachers.

III. *The ministry of Saul in Antioch.* He had had a splendid education when he was converted, and already had become a prominent leader in the Jewish Church. The whole world was waiting for the gospel. Yet six years at least passed before he began to appear as a missionary, and three of these he spent in absolute retirement in Arabia. He never expressed regret for the use he made of those years. Is the need of haste now so much greater that young men cannot spend time for adequate preparation, but must take short cuts into the ministry because impelled to do so by the Holy Spirit?

Saul was willing to begin his ministry under Barnabas, although far better equipped for it than he. For a whole year he labored at Antioch as a teacher, though very little is said about it. But under his ministry there the new principles which Christ had taught [Matt. 28: 19; Acts 1: 8], but which his disciples had thus far failed to apprehend, came to be distinctly recognized. Before that time outsiders had regarded disciples of Christ as only another sect of the Jews. Perhaps they had hardly thought of themselves in any other light. But now that a church had been organized in Antioch of those who were not Jews a new name was necessary to distinguish them. They were called Christians—those who belong to Christ—and this name they have borne ever since. Under Saul and Barnabas at Antioch the Christian Church first took an independent place in the world.

These Gentile Christians soon showed their breadth and nobility of character by a practical expression of their love to their Jewish brethren and their faith in the oneness of the church. They anticipated the needs of their fellow-Christians in Judæa whom they had never seen. They gave "every man according to his ability," and sent their gifts by Barnabas and Saul to the elders at Jerusalem. The church at Antioch was the door through which Christianity passed out of Judæa into the world, the place where the church first realized the sentiment of human brotherhood, the point at which it claimed for Gentile nations an independent entrance into the kingdom of God. The student who masters this lesson will have found the key to much that would be otherwise obscure in the Acts and Epistles, and will have discovered the spirit of Christianity which is universal, conditioned only on loyalty to Christ.



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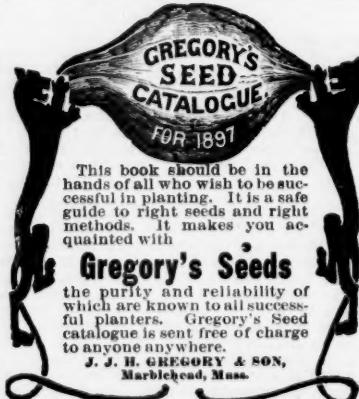
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PROGRESS OF THE KINGDOM

A CYCLE OF CATHAY

(Parallel with *The Congregationalist's* May Topic for Missionary Meetings.)

General Grant, after visiting China, said he realized that while progress in the Mississippi valley might be that of the avalanche, in the valley of the Yang-tze it could be only that of the glacier. The aptness of this comparison cannot be questioned, but as we review the last sixty years in the Celestial Empire we find abundant evidence that China is moving as surely and steadily as, if not more rapidly than, a glacier, and that the breath of God is melting the icy fetters of a venerable and conservative civilization.

Protestant missions in China may be divided into three stages. The first, from 1807, when Dr. Morrison went to Canton and Macao, to 1842, was a period of preparation. The pioneers waiting without the impenetrable wall might well have echoed the despairing cry of a mediaeval Roman missionary: "O Rock, Rock, when wilt thou open!" In 1842 five ports became accessible, and then came the second or "treaty-port period of restricted beginnings." It was not, however, until 1860 that existing treaties were made, opening the interior to missionaries, and the third stage, one of general aggressive work, did not actually begin until 1865.

As a heading for this article we have appropriated the title of Dr. W. A. P. Martin's interesting new book. From the prelude to China's first war with England to the present time is, roughly speaking, about sixty years, the length of a Chinese cycle. This is a convenient period for tracing the growth of Christianity and Western civilization in China, since no extensive missionary operations were begun until the close of the so-called Opium War. How radical a change has been wrought in the attitude toward foreign nations is set forth in the statement of Dr. Wells Williams, that when in 1833 with two other Americans he arrived at Canton they were reported to the authorities as foreign devils who had come to live under Chinese tutelage; but in 1874, as secretary to the American embassy at Peking, he accompanied the minister when he presented his letters of credence to the Emperor Tungchih and was received with perfect equality!

Let us glance at some of the results of this half-century or more of missionary effort. In the year 1843 there were six Christian converts in China. Now there are over 500 organized churches, with about 60,000 communicants and 106,000 adherents. As early as 1839 the American Board sent Bridgman to this field, the pioneer of its present force of 117 missionaries and 295 native laborers in its four Chinese missions. Shanghai and Tientsin are strategic centers for the operations of many large missionary societies. Within the imperial city of Peking are several strong stations. The China Inland Mission alone has between five and six hundred workers preaching the gospel in the once inaccessible interior provinces. Scotch and Irish Presbyterians are making numerous converts in Manchuria, Mongolia has been invaded by James Gilmour of the L. M. S. and a Norwegian missionary is now lifting the banner of the cross in Urga, the home of 10,000 Lamas, the religious center of the whole of Mongolia. Isolated outposts on the borders of Tibet and in other far western provinces are prophecies of the time when a line of mission stations shall be established from Tientsin to Urga in Mongolia, from Shanghai to T'aochow in Kan-suh, from Canton to Lungchow in Kuangsi and Langson in Annam.

Steamers, telegraphs, railways and other accompaniments of civilization to be found in the empire were introduced under the pressure of war, actual or imminent. With what reluctance these innovations were made may be seen from the fact that when, about 1860, the first wire in the empire was stretched

from Shanghai to Woosung by an English merchant it was demolished by a mob with the connivance of the authorities. A year or two later the first railway was opened at Shanghai by an English company. Finding no other way of injuring the enterprise, the Chinese authorities promptly purchased the plant and destroyed it. China's appreciation of Western learning and skill, however, has marvelously increased since the recent war with Japan. Railroad lines are now being projected from the large cities to distant border towns. Numerous industries are springing up, such as the mining of coal and iron, cotton manufactures, flour mills, match factories, etc. A military school under German instructors to be established in Nanking and a naval college under English supervision opened in the same city indicate the desire of the Chinese to avail themselves at last of Western science in warfare. It is interesting also to read in the current *Missionary Herald* that Dr. Wing, a graduate of Yale University, has been recently ordered to Peking to discuss with the Foreign Office the practicability of establishing a national banking system. Yung Wing will be remembered as one of three Chinese youth from a mission school in Hong-Kong brought by Dr. S. R. Brown to this country to be educated. It was he who conceived the idea and became the leader of the "educational mission" which brought 120 Chinese lads to the United States fifteen or twenty years ago. He afterwards held the position of secretary of the Chinese legation in Washington.

Li Hung Chang has convinced the world that China can produce leaders who will bear comparison with the great statesmen of any nation. No less prominent in his own land is Prince Kung, who for the past thirty-five years has represented the Manchu race as Viceroy Li has represented the Chinese. The prince is the son of one emperor, the brother of a second and the uncle of the present ruler. The chapter in Dr. Martin's book entitled Notable Mandarins describes several other eminent men of rank, and is well worth reading. The Dowager Tazhi, who after a regency of nearly thirty years is still the greatest power behind the throne, deserves word of admiration. Even a Christian woman might not be able to bear the strain of having to share the regency for many years with another wife of her imperial husband. "It is not a little to their praise that they reigned together more harmoniously than the joint kings of Sparta or the joint emperors of Rome," writes the author of *A Cycle of Cathay*. The course taken by these two representative Chinese ladies during the great famine in Shansi shows a Christlike sympathy with their subjects unsurpassed in the annals of any nation. Learning that the cost of the meats for their table was seventy-five dollars a day, they announced that they would eat no more flesh food while their people were starving, and ordered the money thus saved to be paid into the relief fund.

One of the most hopeful indications of a lessening conservatism is the new regard for enlightened educational methods. Numerous mission schools have long been laying foundations and sending forth hundreds of Christian youth. Some, like the North China College of the American Board, have developed from modest boarding schools into representative institutions of higher education. A progressive step on the part of the government, several years ago, was the founding of the Tungwen Imperial College in Peking, with Dr. Martin, a Presbyterian ex-missionary, as president and a corps of Western professors. The prime object of this institution is to train young men of rank for the public service, especially as agents of international intercourse. Among its students all nine grades of Mandarins, except the first, are represented. The teachers chosen to give English lessons to the emperors were two of its alumni. The war with Japan has given an impetus to schools

for Western learning. From the *North China Daily News* we learn that the Peking Government has recently issued instructions to the various viceroys and governors to establish schools for teaching the English language and Western sciences in all the principal cities of the empire. China, it is said, in order to keep herself on terms of equality and in touch with the great Powers of Europe, "must educate the masses and encourage inventive genius and foreign learning among her people." Dr. Henry Blodget is authority for the statement that the Chinese are enlarging their college for Western learning in Nanking and, not content with this, are opening another institution of high grade in the same city. Three similar schools are to be opened in Hangchow and one in Suchow.

One dark page cannot be overlooked in reviewing the past few decades in China. It has been truly said that "if the first stage in the recent history of missions was their toleration by edict and the second the recognition of their legal status by treaty compact, the systematic attempt to crush them out by mob violence may be regarded as a third stage." Since 1870 there have been twenty or more anti-foreign—not altogether anti-mission—riots, culminating in the massacre at Kucheng. The causes and circumstances of recent riots are too well known to need reviewing here. It is a comfort to be able to turn our thoughts to the great spiritual awakening throughout the country which has characterized the past year, and to read such joyful letters as appear in the *Missionary Herald* from month to month, telling of eager listeners, earnest inquirers, converts steadfast in persecution, churches assuming self-support. No country in the world has greater possibilities than China, and nowhere else has the Christian Church such opportunities. The words of John Angell James, "China for Christ though it take a thousand years," should be the watchword for redoubled effort and enthusiasm.

Sources of Information.

A Cycle of Cathay, by Rev. W. A. P. Martin, D. D. *The Outlook in China*, by Rev. Henry Blodget, D. D., in *The Missionary Herald* for April, 1897. *Letters from the Missions* in recent numbers of *The Missionary Herald* and pamphlets on China published by the American Board.

Chinese Characteristics, by Dr. A. H. Smith.

Congressman Barrows of the Massachusetts Tenth, after sixteen years' service as editor of the *Christian Register*, now resigns that post, to take up service for society in a sphere where we are sure he will be equally serviceable. Already his voice has been heard protesting against reactionary legislation. In laying down his pen and symbol of authority Mr. Barrows says some things about religious journalism and its changes which deserve to be quoted, and pondered over. He asserts that "in these years [1880-1896] modern journalism has grown more exacting. Religious weeklies feel the new stimulus and the new demand as certainly as they are felt in secular journalism. . . . The later period of business depression . . . has been a hard one for journalists everywhere when the simple physical basis of support is considered." Of his able colleague, his wife, he says, generously and truly, "Without her constant and unfailing help, her practical ability, her wise counsel, facility and inspiration, the work which has been almost an unbroken joy would have been too great a burden." But especially notable are his words to his fellow-editors of the religious press. Emerging from the smoke of conflicts, in which he says he has tried to "strike hard for principles, but to avoid personalities," he sets forth the rule respecting controversy which is more and more dominating the religious press today and differentiating it from that of earlier eras. Of course now and then a specimen of the old style is seen, such as *The Interior's* recent attack on Dr. Lyman Abbott, but the profession as a whole is realizing that it has a higher duty than to hurl epithets.

Literature

BOOK REVIEWS

THE LIQUOR PROBLEM

Readers of *The Century Magazine* and *The Forum* during the last eight years will remember a series of papers on sociological subjects written by Prof. R. T. Ely, Dr. C. W. Shields, Prof. W. M. Sloane, Pres. Seth Low and others. These gentlemen, known as the Sociological Group, in 1893 enlarged their number to fifty and concentrated their attention on the liquor problem in the United States. Four sub-committees were appointed to study and report upon different aspects of the drink problem, i. e., its physiological, legislative, economic and ethical aspects. The sub-committee on the legislative aspects has made a report, which is published under the authority of the whole committee, in a volume called *The Liquor Problem in Its Legislative Aspects*. Its authors are Messrs. F. H. Wines and John Koren. Presidents Elliot and Low and Mr. J. C. Carter are the sub committee under whose direction the authors made their investigation and now offer their report.

The most careful and impartial study has been made for several years of the liquor problem in Maine, Massachusetts, Pennsylvania, Indiana, Iowa, Missouri and South Carolina, and the results of the whole are embodied in this volume. Several different systems for the regulation of the liquor traffic were found to have been put in operation, but with substantially similar results. The degree of success attained in prohibiting or regulating the business of course has varied in different States, and at different times within the same State, but the general impression received by the reader must be that substantially the same conclusion is indicated everywhere. This, however, the reader is left to infer for himself to a large degree. The investigators and the committee do not hesitate to utter their own convictions, but they confine themselves to the different fields examined, and we have noticed no attempt to formulate a general conclusion or to recommend any particular policy as universally applicable. But it is an inference inevitable to unprejudiced minds that prohibition, although occasionally successful in certain localities, especially in the rural districts, cannot be said on the whole to have accomplished any important beneficial general results.

In Maine, for example, despite the denials of some advocates of the policy, liquor drinking seems to be practically unrestrained as anywhere else, and one result of prohibition almost invariably has been found to be the creation of a disregard for law and a disposition to evade or defeat the law, and even to perjure one's self recklessly for that end, which are quite as demoralizing to a community as drinking itself. The varieties of the license system also are open to more or less objection, some of them seeming to work well for a time, others to be more fruitful of evil than of advantage; and we do not see what opinion an intelligent and fair-minded reader can form at present beyond this, that the problem is as yet unsolvable in any thoroughly satisfactory manner, but that on the whole the license system may be so operated as to produce less evil than absolute prohibition. Yet there are many exceptions to such a statement as this, and we await the supplementary reports of the

other sub committees with much interest, hoping that when they appear the combined result may be a mine of information and suggestion which shall point to some definite and evidently hopeful policy for the successful restriction, if not the entire abolition, of the liquor traffic. Meanwhile the authors of this book are entitled to credit and gratitude for their thorough and useful service. [Houghton, Mifflin & Co. \$1.25.]

CHRISTIANITY AND IDEALISM

Dr. John Watson, professor of moral philosophy at Queen's University, Canada, has written here a striking volume—one of the early issues in a series projected by the Philosophical Union of the University of California. It is a natural sequel to its author's earlier work, *Comte, Mill and Spencer*. Psychologists and philosophers will appreciate it. It is a study of the Christian ideal of life in its relation to the Greek and Jewish ideals and to modern philosophy. No attempt is made at a complete presentation of the development of religion, but this is outlined in a general yet sufficient way. The development of the Christian ideal is examined as suggested by the synoptic gospels in the light of modern criticism. Purely doctrinal topics are avoided, and attention is concentrated upon the utterances of Jesus himself.

His attitude to the Jewish law and to the Messianic hopes of his countrymen is outlined effectively, and his opposition to the legalism of the Pharisees in suggesting a conception of righteousness consisting in active efforts for the uplifting of the soul. It is pointed out that he taught the immortality of man, basing it on belief in God and the essential identity of the divine and the human natures; gave a new interpretation to the conception of the kingdom of heaven as a spiritual community and to the belief in a final judgment; and taught that faith is that openness to light which is reason in its purest form. In considering the relation of modern idealism to the Christian ideal, the author goes even deeper into the discussion of his subject, raising objections to positions taken by many eminent thinkers, and concluding that the ultimate conception, by means of which existence must be explained, is a self-conscious and self-determining principle, and that, when the relation of the world, and especially of man, to the absolute is investigated, it appears that idealism is in essential harmony with the Christian ideal of life as held by Jesus, even though it appears to differ somewhat from popular Christian theology.

The evolutionary theory seems to be accepted, as contradicting the doctrine of the fall of man, and some of his other positions are opposed to some of the most generally accepted beliefs of the Christian Church. The doctrine of the atonement, for instance, defined as God's offering up his Son in man's stead, thus reconciling infinite justice with infinite mercy, is termed highly artificial and the production of conflicting ideas. And it is objected that sin and crime are not identical and that God is not a judge. There are elements of truth in these positions, but they do not embrace the whole truth. The author's object, however, is in harmony with Christian aims, and the tendency of his book will be to promote Christian thinking rather than to discourage it. [Macmillan Co. \$1.25.]

RELIGIOUS

Life After Death and the Future of the Kingdom of God [Charles Scribner's Sons. Imported. \$3.50] is a work by Bishop L. N. Dahle, translated by Rev. John Beveridge. The author is a bishop in the Norwegian Church and has been a missionary in Madagascar. He now has the whole charge of the missionary work of the church to which he belongs. His endeavor in this work has been to make a concise statement of the teachings of the Bible in regard to life after death. His work is written in a clear and natural manner, so that ordinary readers can take advantage of it, although it is scholarly in method and substance. It impresses the reader with the conviction that little can be known positively about the future life, that the Almighty designedly has left the human race substantially in ignorance on the subject. The author believes in an intermediate state, but does not seem to accept the theory that those in the intermediate state have bodies. He holds to the mutual recognition therein of believers. He regards Hades as neither for believers nor unbelievers, but for non-believers, that is, those to whom Christ has not been made known in this life. The theory of a future probation finds in him no support, and he only ventures to hope, although his hope is evidently strong, for the salvation of unbaptized children. Antichrist in his view is some particular person, and he discusses the many different theories as to who Antichrist means, concluding that he has not yet appeared, but will do so as the leader of the last bitter conflict against the kingdom of God before the Lord's advent. Future punishment he regards as being both literal and eternal, and the future home of the blessed is to be this earth, entirely renewed and made holy. These hints at the positions which he takes indicate the character of the teachings of the book, and, as we have already said, they are presented in a scholarly, practical and reverent manner.

Dr. Alfred Cave's *Introduction to Theology* [Charles Scribner's Sons. Imported. \$4.50] appeared first some ten years ago and was received with much favor. Its bibliographical lists, which were prominent features, were appreciated especially. The work has now been brought down to date and reissued and is a scholarly study of its subject from the standpoint of the essential nature of religion. It offers a scientific treatment of a singular and unique class of facts—the facts of religion. It is not, however, a complete exposition of its subject, but is systematic, consistent, well matured and valuably suggestive. The bibliographies under each head have been, of course, much enlarged for this edition and will prove a great convenience to all theological students. The book deserves hearty commendation.

Out of the Cain Life Into the Christ Life [F. H. Revell Co. \$1.25] is by Rev. Henry Ostrom, an evangelist. It contains certain discourses or addresses evidently used by him in his evangelistic labors. They are practical and earnest appeals intended to quicken piety and to lead the unconverted to Christ. Free use is made of illustrative material and they are good examples of evangelistic preaching.—*Possibilities* [F. H. Revell Co. 75 cents] contains eight sermons by Rev. J. G. K. McClure. They have the best characteristics of good preaching, simplicity, terseness and spirituality.

From a Cloud of Witnesses [Curts & Jennings, \$1.00], by D. W. Clark, contains over 300 tributes to the Bible by men of more or less eminence, most of them distinguished, all of them sufficiently thoughtful to render their opinions worth quoting. The most of the material thus gathered is impressive and the work is thoroughly indexed and many a minister will find it suggestive and be glad to quote from it occasionally.—*The Babe of Bethlehem* [H. L. Hastings, 50 cents] is by H. L. Hastings. It is a long rhyme, printed in the form of prose, about Christ's infancy and childhood, and the love of Christ for children. It is clear and its rhythmical flow will please many childish hearers.

BIOGRAPHICAL

The autobiography of the late Rev. Julian M. Sturtevant, D. D. [F. H. Revell Co. \$1.25] has been edited by Rev. Dr. J. M. Sturtevant, Jr., and a closing chapter has been added. Its subject was for half a century one of the most eminent and useful men in Illinois and the neighboring West. He is one of the men who may be said to have acquired a national influence. As a preacher and an educator, and especially as a pioneer in education at the West, his services were invaluable. He was a distinguished Congregationalist during the latter portion of his life, and always previously in sympathy with Congregationalism, and his wide circle of remaining friends will enjoy this story of his career, and it will inspire many others to Christian and fruitful living. Dr. Sturtevant, Jr., has supplemented the autobiography proper happily, and the book doubtless will find a wide welcome.

A somewhat similar presenting of personal and editorial material is found in the autobiography and memoir of *Charles Force Deems, D. D., LL. D.* [F. H. Revell Co. \$1.50], by Rev. E. M. Deems, Ph. D., and Dr. F. M. Deems, Ph. D. Dr. Deems was well known in educational circles, and as pastor during the later years of his life of the Church of the Strangers in New York city, which he himself gathered and built up. He was a somewhat conspicuous figure in Southern life before the war and in Northern circles since the war. He possessed a vivacious and energetic temperament, was a scholar and at the same time even more a man of affairs, served as a Methodist pastor and also as a college president, being actually the head of Greensboro College, North Carolina, and being invited in vain to the presidency of one or two other colleges, and was one of the founders of the American Institute of Christian Philosophy. He was a man of many friends, of fine spirit, considerable attainments and abounding activity, and his own account of his life, supplemented carefully by his sons, makes a readable and valuable volume.

A different sort of biography, but equally interesting, is the *Sister Martyrs of Ku Cheng* [F. H. Revell Co. \$1.50], which contains a memoir and letters of Eleanor and Elizabeth Saunders, by Rev. D. N. Berry. These sisters were Australians by birth, who went as missionaries to China, and who had hardly begun their missionary services when they were murdered with other missionaries by Chinese marauders. The bland indifference to dates which characterizes many biographers renders it difficult to find out exactly when they did die, but it seems to have been about six months ago. The value of the two young ladies to

the missionary service was of the slightest, simply because they had no opportunity to more than make a beginning, but their personal characters were lovely, their consecration was deep and their example most noble. This book is actuated too much by the intensity of friendly admiration, nevertheless it is a good piece of work and abundantly worthy of being read. Its strength lies in the vividness of the accounts of missionary life contained in the letters which they sent to their mother and other friends. They were bright girls, and their religion was an inspiration to all who knew them, and, humanly speaking, they deserved a better fate.

Rev. Dr. M. G. Cramer, ex-minister to Denmark and Switzerland, and a brother-in-law of General Grant, is the author of *Ulysses S. Grant, Conversations and Unpublished Letters* [Eaton & Mains, 90 cents]. Of course the author enjoyed opportunities for intimate, although apparently not frequent, conversations with General Grant and other members of his family, and this little book contains reminiscences, extracts from conversations, etc., from the point of view of a devoted relative. He bears the strongest testimony to the integrity and loftiness of General Grant's character and aims, and draws a telling picture of the general's patience under trial, freedom from the disposition to push his own interests, exalted patriotism and warm sympathy with the Christian religion. Without adding very much to the public knowledge of General Grant, it does contain some passages which are fresh, and it will intensify the popular respect and admiration for General Grant's character.

THE APRIL MAGAZINES

In the *Bibliotheca Sacra* Prof. G. F. Wright, in the Paradoxes of Science, establishes strikingly the fact that science cannot throw stones at religion on the ground of paradoxical statements, a truth which, as Professor Wright observes, at once clears the field of a great mass of current objections to Christianity. Prof. Henry Morton furnishes a paper on The Cosmogony of Genesis and Its Reconcilers; Prof. C. W. Super enforces ably the truth that there is no national stability without morality. A timely and interesting article is that by Dr. R. DeWitt Mallary in answer to the question Is the Recognition of the Church Year by All Christians Desirable? He takes the affirmative strongly. The Ideal of Church Music is discussed by Prof. Edward Dickinson, and Prof. J. M. P. Metcalf has a pleasant paper of special interest in its way on the Tell-el-Amarna Letters, the significance of which the world hardly has begun to appreciate. Mr. Z. S. Holbrook also supplies a vigorous review of Dr. Lyman Abbott's volume, Christianity and Social Problems. The Sociological and editorial departments are well filled and in breadth of range and strength of treatment the number certainly is equal to the best in its past history.

The *Atlantic* [\$4.00] never was abler than at present. A third edition of the last issue was called for and this one should be no less popular. Dominant Forces in Western Life, by F. J. Turner; Mark Twain as an Interpreter of American Character, by C. M. Thompson; The Nominating System, by E. L. Godkin; Mercury in the Light of Recent Discoveries, by Percival Lowell; and A Century of Anglo-Saxon Expansion, by

G. B. Adams, are the most serious. But half a dozen others in lighter vein are equally admirable in their respective ways. The place of the Contributors' Club is filled, and much more agreeably in our judgment, by bright papers from Bradford Torrey, Frances Courtenay Baylor and Mary Hartwell Catherwood grouped under the new title Men and Letters.

In *Lippincott's* Captain Charles King, U. S. A., is the author of the complete novel. Ray's Recruit is its name. Among the other contributors are Alice Morse Earle, whose topic is Matrimonial Divinations, Emily P. Weaver who gives A Glimpse of Old Philadelphia and F. P. Stearns who treats of Goethe in Practical Politics. It is a good number.—*St. Nicholas* [\$3.00] offers its usual tempting variety of amusing and readable papers, bright pictures, etc., and such graver, although thoroughly entertaining, articles as Dr. Harold Wilson's Seeing and Believing, Lieut. J. M. Ellicott, U. S. N.'s, The Lights That Guide in the Night, about lighthouses, and F. W. Wendt on The Jungfrau Tunnel. It is admirable from cover to cover.

The Magazine of Art [Cassell Publishing Co. \$3.50] has for its special subject—under the heading Our Rising Artists—Mr. George Harcourt and His Work. His portrait and examples of his skill are exceedingly interesting. Fashion in Art, by Fernand Khnopff, is discussed, with a striking illustration. The Royal School of Art Needlework, Emil Gallé and Art at Nancy, the Collection of Mr. W. C. Quilter, M. P., and a third paper dealing with the modern English masters are conspicuous features of this number. The Royal Academy elections are announced, and Notes and Queries and the Chronicle of Art are entertainingly and instructively supplied. Certainly the publication abundantly deserves its popularity.—The *Cassell Family Magazine* [\$1.50] has a striking article called With a Camera in the Clouds, an account of a balloon voyage from Paris to Argen. The Poet Laureate at Home supplies pictures of the present English poet laureate and of his home and some account of his life. Various other interesting papers make up an admirable family magazine.—The *Quiver* [Cassell Publishing Co. \$1.50] supplies stories, sketches, poetry and publications selected with a view to their fitness for Sunday use, as well as general reading, and this, too, is eminently interesting and commendable.

MISCELLANEOUS

A new volume is out in the Story of the Nation series. It is *British India* [G. P. Putnam's Sons, \$1.50], by R. W. Fraser. It is well studied and carefully written, not too long to be enjoyable, nor too much condensed to contain the substance of what common readers desire to learn. The main facts in regard to the rise of the East India Company, French efforts to gain a footing in India, the establishment of British supremacy and the maintenance and increase of British power, together with its result thus far, are all described with sufficient fullness and in an agreeable manner. Certain chapters, such as those on the relation of Afghanistan to India and on the famous Indian mutiny, are exceptionally interesting and the author's portrayal of the characters and histories of Lord Clive, Warren Hastings and others are impartial and able. It is something of a surprise to find so little in the book about Lord Canning, but the

fact itself may be intentional and significant. The book is one which, although intended and adapted to be read, also may be reserved for use as a book of reference.

Prof. I. C. Russell in his work on *Glaciers of North America* [Ginn & Co. \$1.90] offers what he modestly terms a reading lesson for students of geology and geography. He points out that the study of glaciers no longer need be, nor is, confined chiefly to those in Switzerland, and that North America supplies, in many respects, the best opportunity for such study yet made successfully available. His book is not only scientifically instructive, but contains much in the way of description and illustration which is of interest to a wide circle of readers untrained in science, although, of course, it is intended pre-eminently for scientists and is most fully to be appreciated by special students. But it abounds in material of general interest.

Messrs. Silver, Burdett & Co. have published Prof. H. A. Howe's *Elements of Descriptive Astronomy*. This is a text-book for students who have some knowledge of elementary algebra and plane geometry and who purpose to make themselves to some extent familiar with the kindred science of astronomy. Its illustrations, quite as much as the statements of the text, impress the reader with the great advances which have been made in astronomical study, and, technical though it be, no one can examine it without realizing what a fascination the study of astronomy comes to exert over those who master its rudiments sufficiently to be able to pursue it with some degree of ease.

NOTES

— The Century Co. offers a prize of \$150 besides smaller ones for the best answers to a set of 150 questions dealing with a wide range of topics.

— In the deaths of William T. Adams, "Oliver Optic," and Mrs. Margaret J. Preston, American authorship has lost two of its most widely-read representatives.

— The *New England Magazine* has an interesting article upon its predecessor of the same name, which was started in 1831 but died at the end of the ninth volume. It was an important publication in its day.

— The tasteful list of the publications of the Congregational Sunday School and Publishing Society—in which a number of portraits of authors are included, together with brief characterizations of its books and other information—is a new proof of the wisdom of the managers.

— The Thursday Fine Arts Club of this city has given \$200 to the Public Library to be used for the benefit of the Fine Arts Department. A good example. The money probably will be used in purchasing platinotype reproductions of works by Burne-Jones, Watts and Rossetti. The library also has received from the children of the late Dr. B. A. Gould, of Cambridge, some 700 volumes and over 3,000 pamphlets of a scientific character, largely relating to the Argentine Republic.

— A great work on Oriental ceramic art, an exhaustive history of the subject, is in progress. Already seventeen years of labor have been expended upon it. The collection of Mr. W. F. Walters of New York, containing more than 4,000 specimens and doubtless the finest ever made, is used for illustration. Mr. Walters is supervising the work and the cost of preparing the edition of only 500 copies is expected to be \$500,000. It will be in ten imperial folio volumes, the text being supplied by Dr. Bushnell and the notes and introduction by W. M. Laffan.

For Books of the Week see page 501.

The Congregationalist

In and About Boston

Gathering the Fruits at Berkeley Temple

Berkeley Temple is celebrating this week its seventieth anniversary, the evening of each day being set apart to some special topic or feature. On Sunday Dr. C. A. Dickinson preached an anniversary sermon recounting many interesting circumstances connected with the organization, which began as Pine Street Church and has passed through many striking experiences and several evolutions.

On Sunday afternoon a reunion communion service was held to which former members were invited, and in the distribution of the elements members of former boards of deacons participated with those now in active service. In the evening addresses were made by Rev. Messrs. A. E. Dunning, Morton Dexter, Lawrence Phelps, W. E. Barton and S. L. Loomis, and by Messrs. F. O. Whitney and S. B. Pratt. On Monday evening a Sunday school service was held.

An interesting service was held in the church as a part of the Sunday school quarterly review on the last Sunday in March. It was not impromptu in character. The teachers and superintendents began in the fall to plan and to labor for definite spiritual results. An atmosphere, created by the special evangelistic and temperance services during the first two months of this year, aided in accomplishing the ends sought. No apparent or direct results, however, seemed to come to the school from these services. Few of the pupils attended any of the special meetings.

The lessons for the quarter were the texts for earnest, personal application of the truths to the spiritual needs of the pupils. On the second Sunday of the year, when the lesson was upon the Holy Spirit's Descent, an expression was taken, by rising, of all who desired to have the Holy Spirit's power. A large number expressed such a desire. On Jan 31 a census was taken of each class in the four departments above the primary, including the ages from nine to twenty-one, and the adult department. Cards for each scholar were handed to the teachers, worded as follows:

I accept Jesus Christ as my Saviour. I will confess Christ and will endeavor, so far as I can, to live a Christian life.

Church Member. { Yes.
No.

Upwards of 100 were signed and returned with the word yes or no erased. Fifty cards were signed by non-church members. Upon each succeeding Sunday during February and March one or more cards have been signed as the result of a conference with parent or teacher, or a longer consideration of what it meant.

The teachers followed up the work by calling, by prayer and by personal conversation until the last Sunday of March, when a second step was taken to test the strength of purpose of the young converts.

After three-quarters of an hour of opening and class services the entire school assembled in the large vestry. The sub-primary and primary departments occupied fifteen minutes with song and blackboard review, and then the lessons for the quarter were briefly summarized by the superintendent. The superintendent of each department, in turn, was asked if any were ready to confess Christ before the school to invite such to stand in front of the platform. Then followed a moment of quiet but noble action, when from the senior department more than twenty young men and women stepped forward, accompanied by their teachers. Then from each of the intermediate and junior departments twenty-five or thirty also came forward, accompanied by their teachers. It was an impressive sight to see such a company of youth stand, completely surrounding, several rows deep, the large platform, upon which were seated the primary departments and the pastor, Dr. Dickinson, Miss Nellie G. Jerome, State superintendent of Junior C. E., and Mr.

W. N. Hartshorn, chairman of the S. S. State executive committee. The superintendent addressed a few words of greeting, exhortation and advice, the company repeating the above confession. The pastor, deeply moved by the unusual sight, with difficulty expressed his appreciation of the work of the teachers and his joy at the results. That this was only a second and definite step in their voluntary decision to confess Christ and endeavor to live a Christian life, as well as the importance of becoming members of the church as soon as such a step commanded itself to the good judgment of parents and teachers, was plainly stated. Miss Jerome addressed a few words to the Juniors and Mr. Hartshorn led in prayer. All joined in singing "Nearer, my God, to thee" as the seventy returned to their classes.

The Park Street Council

Contrary to our usual custom we print below the resolutions of the council last week Thursday, which declared the pastoral relations between Rev. I. J. Lansing and Park Street Church dissolved. We do this to prevent misapprehension. The statement in the *Transcript*, for example, that the council omitted the usual recommendation of the retiring pastor is misleading and is likely to do injustice to Mr. Lansing. The council said as much to recommend the minister to the churches as to recommend the church to the ministers. The council recognized the fact that the church had been disturbed and hindered in its work by serious internal differences extending over a considerable time. The council was not officially informed of the history of these differences, and did not feel called on to discuss at length or pass judgment on them. Its result was drawn up with the purpose of stating only facts on which all could agree, and thus securing as near an approach to unanimity as possible. Its statement distinctly affirmed its confidence in Mr. Lansing's Christian character and soundness in the faith held by Congregational churches. His standing in the ministry is not affected by the result. The mind of the council was to recognize recent disturbances in the church only so far as to regard them as past and to wish both church and pastor prosperity in their future service in the kingdom of Christ. The resolutions read as follows:

The council, having listened to the records of Park Street Church and Society concerning the resignation of the pastor, Rev. Isaac J. Lansing, under date of March 10, 1897, and the action of the church at the meeting March 16, and of the society March 18 accepting the same and providing for a mutual council to dissolve the pastoral relations, approves the action of the church and society and hereby declares the pastoral relation dissolved.

We testify concerning the pastor, Rev. Isaac J. Lansing, that he is an able preacher, a forceful and effective speaker, an industrious student, sound in faith and of unquestioned Christian character.

We tender our good wishes to this church, with its noble history, its excellent equipment and location, praying for its prosperity and peace. We trust that its members will stand together in united and faithful service, and that they may soon have the guidance of another pastor whom we shall heartily welcome to our Christian fellowship.

We pray that pastor and people may forget those things which are behind and seek for those things which are before in such ministry and service as will best promote the interest of the kingdom of Christ on earth.

The Boston Seamen's Friend Society

The longest chaplaincy of the Seamen's Friend Society is that of the present incumbent, Rev. S. S. Nickerson, the fifteenth anniversary of whose entrance upon that office was fitly celebrated last week Thursday evening at the seamen's rooms on Hanover Street. After a reception refreshments were served, and following a program of interesting exercises was enjoyed. About 300 members of our city churches and many sailors were present, besides over 100 members of other churches in the vicinity. The young women gave ex-

The Congregationalist

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 12, 10 A. M. Speaker, Rev. C. F. Carter. Topic, The New Psychology and Religion.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Thursday at 11 A. M.

HAMPTON ASSOCIATION meets, April 13, at the Y. M. C. A. Building, Springfield, Mass., morning at 9.30, and afternoon at 2.

THE SIXTY FIFTH ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held at Pilgrim Hall, Congregational House, Boston, Tuesday, April 20, 1897, at 10 o'clock A. M. for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business. All life members are entitled to vote; also, five delegates duly attested by credentials from every State association, conference or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to this society. —GEORGE M. BOYNTON, Secretary.

TRIENNIAL CONVENTION, CINCINNATI, THEological SEMINARY.—The constitution of the Chicago Theological Seminary provides that in the year 1898, and every third year thereafter, it shall be the duty of the Board of Directors to call a convention in Chicago, Ill., for the purpose of electing directors in the place of those whose term of office is about to expire, and for the purpose of transacting such other business as the interest of the seminary and its constituency may require. To keep the seminary in vital union with its constituency the directors, in calling such a convention, shall invite each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico, to appoint one delegate to represent the churches of such local associations.

The convention shall consist of those thus invited, also of the Board of Directors and the members of the faculty. In accordance with this requirement of the constitution, the Board of Directors have called such a convention of delegates, as above indicated, to meet on Wednesday, April 21, 1897, at 10 o'clock A. M., in the lecture-room of the Union Park Congregational Church. By order of the Board of Directors.

Given, March 23, 1897.—G. S. F. SAVAGE, Secretary.
P. S. Delegates who expect to be present will please send notice beforehand to H. C. Chester, 81 Ashland Boulevard, Chicago, Ill.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Florida	Daytona, Tuesday, April 13.
Arizona	Prescott, Wednesday, April 14.
New Jersey	Philadelphia, Pa., Tuesday, April 20.
New Mexico	Wichita, Wednesday, April 21.
Tennessee	Louisville, Ky., Wednesday, April 22.
Oklahoma	St. Louis, Thursday, April 23.
Missouri	Ottawa, Tuesday, April 28.
Kansas	Kokomo, Monday, May 1.
Indiana	Worcester, Tuesday, May 1.
Illinois	Saginaw, Tuesday, May 1.
Massachusetts	Sandusky, Tuesday, May 1.
Michigan	Ebensburg, Tuesday, May 18.
Ohio	Newport, Tuesday, May 25.
New York	
South Dakota	
Pennsylvania	
Rhode Island	

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, New York. President, Dr. George E. Sweet; Publishing and Purchasing Agent, Office in New York, 121 Bible House; in Chicago, 155 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY, Congregational Building, Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Office: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one hundred dollars for the ministerial relief fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body composed of the bishops of the 120 dioceses of the United States of America) the sum of \$_____, to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Special attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SHAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room in Hanover Street. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregationalists for support. Send donations of money to B. S. Soc., Corresponding Secretary, Room 22A, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$_____, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

We trust that that Western community which, after a long period of discord, has become sufficiently harmonious to hold union meetings, will hereafter dwell together as brethren in unity.

The pastor who cares for that field in the Sunflower State which is 78 miles long and comprises nine preaching stations must be a veritable circuit rider. We hope he has a bicycle.

The brother who traveled forty-five miles through Kansas mud to attend an association meeting must have had a strong sense of either duty or privilege—perhaps both.

Evidence of increasing cordiality between the Episcopal and Congregational denominations comes from various sources, notably Minnesota and Illinois.

From such an immense undertaking as is contemplated by a Hartford church as to its church building great advantages must be expected to accrue.

Each revival season emphasizes the fact that the more thorough and earnest the preparation the more blessed the results.

More reports of successful joint revival efforts this week add testimony to the benefits resulting from such plans.

A California pastor has hit upon a bright plan for ascertaining what subjects are sure to interest his people.

The benefits of a New Jersey church extend in other directions beside the spiritual.

Golden anniversaries have been frequent of late.

Of Special Note

A large gathering for an infant home missionary church in Iowa.

An earnest civic movement in a New England land prohibition State.

Thousands reached by gospel wagon work in an Eastern city.

A strong Boston suburban church finds a new leader.

Three prospective churches in Minnesota. Good reasons for hope in an Ohio church.

A MAINE SEMI-CENTENNIAL

On a golden day the golden anniversary of the Central Church, the youngest of the three in Bangor, was celebrated. The meeting house was profuse in floral decorations. In the afternoon an expectant congregation gathered to hear a historical address of the beloved former pastor, Rev. G. W. Field, D. D. After introductory exercises the pastor, Rev. J. L. Penman, spoke of many letters received, and read that of Dr. Samuel Harris of Yale Divinity School. Then in his reminiscences Dr. Field said the church had its inception in the warm hearts and strong wills of Professor Shepard and Deacon E. Adams. The motive in the organization was distinctively missionary, to attract the humbler classes and non-church-goers, services being at first held in a hall. In 1853, the present edifice was dedicated. The early growth of the church was continuous and healthy, and the ideals held up in the beginning were carried out in the conduct of the Sunday school, the efforts to do city missionary work and the support of foreign missionary work. Dr. Field paid tribute to former pastors and members. He also alluded to the changes in the theological belief, and welcomed the return to the simple Christianity of the New Testament. In the evening the lecture rooms were decorated and thrown open for a reception to the members of the church, and also the pastors and officers of the city churches generally, the seminary faculty and many former members of the church. Orchestral music and refreshments were pleasing features.

W. F. Shepard, M.D., in behalf of his sisters, brothers and himself, presented the church with a fine portrait of his father, Dr. George Shepard, nearly life-size and elegantly framed. He also gave some interesting personal reminiscences of his father. Professor Sewall responded in behalf of the church.

A MICHIGAN SEMI-CENTENNIAL.

The celebration of the first half-century of the Ann Arbor Church will long be remembered by those who shared in it. The church owes its beginning largely to the anti-slavery sentiment of its founders, who 50 years ago determined to leave the Presbyterian church of the city, whose pastor then was a man of Southern birth and sympathies. But the relations of the two churches have always been friendly and the present Presbyterian pastor responded on behalf of the other churches at the anniversary supper.

Greetings from the neighboring churches were given by Dr. H. P. DeForest of Detroit, who recalled how much Congregationalism owes to Rev. L. S. Hobart, the first pastor of this church. President Angell, who presided in his customary felicitous manner, called out Dr. Nehemiah Boynton, and read letters from former pastors. Saints and heroes of the church were canonized, none more so than Deacon Lorrin Mills. Prof. W. H. Ryder of Andover, pastor here for 11 years, preached Sunday before a crowded house.

The Sunday school, organized the same day as the church, observed its semi-centennial by appropriate services, brief address being given by one of the two superintendents who have guided its affairs for 40 years. In the afternoon the church communed around the Lord's table and enjoyed memories of those who have gone before. In the evening, before a congregation that filled the house, the present pastor, Rev. J. W. Bradshaw, D.D., who is about to enter upon the 10th year of his successful ministry, gave an inspiring historical survey of all the various departments. Of the original 42 members three were present at the celebration. The church has grown to a membership of over 400. To the patience and devotion of Rev. H. L. Hubbell, D.D., in 1867 was largely due the building of the new and beautiful house of worship. Before his coming the life of the church had several times been in the balance through adverse circumstances and rapidly changing pastorates, but during the past 25 years the church has enjoyed continued prosperity, with a united membership.

SPRING ASSOCIATIONS IN THE SUNFLOWER STATE

The meetings already held in Kansas have been occasions of rare interest and spiritual inspiration. Heroic devotion to the Lord's work, warm fellowship, missionary enthusiasm and a consciousness of abounding Christ-life in the hearts of delegates and ministers have been the leading characteristics. One delegate drove forty-five miles over muddy roads to attend. The preaching, the fraternal conferences on home missions, the addresses on missions, Sunday schools and education, the soul-stirring reports from the fields and the plans for still more giving and serving by these frontier churches quickened joy and faith in every worker's heart.

At Wichita Association in Arkansas City the opening sermon on Consecration, the discussion of The Place that Christian Missions Should Hold in the Twentieth Century, the report from Fairmount College, a deeply interesting woman's hour and the singing of students in the Chilocco Indian School, with a telling address in behalf of his race by Mr. Dagnette, in whose veins Indian blood flows, were impressive features.

At Great Bend the Arkansas Valley Association received a hearty welcome by the church which in 1893 entertained the General Association. The occasion was rich in intellectual and spiritual enjoyment. Early Recollections and The Vacant Pulpit Between Pastorates were among the themes.

Eastern Association at Olathe considered How Can We Further the Interest of Foreign Missions, Ideal Service of Ministers and Laymen and The Duties of the Christian Citizen.

Central Association at Chapman opened with a timely paper on What Is the Bible? and a sermon by Rev. J. E. Kirkpatrick. Preparation of Children in the Sunday Schools for Church Membership was the ably handled theme of Supt. W. L. Sutherland, and Miss Maddocks, dean of the Woman's Department of Washburn College, spoke effectively on The Christian College as a Missionary Force. The farewell prayer and testimony meeting showed how great a spiritual uplift the meeting had brought to many hearts.

Southern Association met at Severy. The opening sermon, by Rev. W. H. Walker, gave the welcome

spiritual keynote for the session. Southern Kansas Academy, Washburn College and Giving were prominent themes. Hon. Warren Finney read an able essay on Congregational Limitations of Liberalism in Theology, taking the position that adherence to the fundamental principles of Christian truth and faith is essential to genuine Congregationalism.

THEOLOGICAL SEMINARIES

Bangor

A church trial was held in the chapel, April 2, by the students, Professor Beckwith acting as moderator.—The Bond lectures closed March 31. The large attendance of the public throughout the course showed that the effort to make them available to all was appreciated.—Members of the Senior Class have been engaged the past few weeks in candidating in various New England fields.—The class in sociology engaged in a free discussion of socialism last Friday.

Andover

A memorial service was held April 1 for Egbert S. Ellis, a recent graduate from the seminary, who went as a missionary to Armenia.—Dr. Alexander McKenzie has begun a course of lectures on pastoral theology to supplement Professor Churchill's course in homiletics.—President and Mrs. Harris tendered a *musical* to the students last Friday evening.—Professor Moore has given the first of a series of lectures on The Pastor's Relation to the Methods and Results of Historical Criticism.—Courses in social ethics and introduction to Jewish literature were completed March 31.—Professor Taylor will continue the course in Old Testament introduction.—Rev. J. S. Chandler of the Madura mission addressed the Society of Inquiry March 25.—Professor Hincks is lecturing on the Johannean teaching.—On account of Professor Ryder's absence lectures have been omitted the past week in the courses on Matthew and Romans.—Electric lights are being put into the chapel, the library and the dormitories.—G. H. Baker was Senior Class preacher.

Yale

Among the special lectures last week were: The Christ of Early Art, by Professor Hopper; The Eastern Question, by Prof. A. M. Wheeler, and The Worship of Demeter at Eleusis, by Dr. Arthur Fairbanks.—The Missionary Society was addressed at its last meeting by Sec. A. F. Beard of the A. M. A.—Messianic Literature was the subject at the Biblical Club last week.—At the Semitic Club Professor Curtis read from the *Prophets* of Abrahim.—The Leonard Bacon Club debated That the system of contract labor in prisons should be abolished.

The Commencement speakers have been selected by the faculty from the 10 Seniors who have delivered addresses before the school during the year: Austin Rice, H. F. Rail, S. Knapp, Jr., and C. C. Merrill.—The new catalogue is just issued. The students number 100. Special lectures announced for next year are Pres. W. J. Tucker of Dartmouth, who will give the Lyman Beecher course; Prof. John Bascom of Williams on The Recast of Faith; Rev. C. C. Tiffany, D. D., archdeacon of New York, subject to be announced, and Rev. G. W. Knox, D. D., on The Influence of Eastern Thought upon Western Theology. The Lyman Beecher lecturer for 1898-99 will be Prof. George Adam Smith of Glasgow. Professor Stevens offers a new course for Juniors in apologetics. The course known as the American Lectures on the History of Religions will be given next year by Prof. T. K. Cheyne of Oxford on the Religious Thought and Life of Israel after the Exile. In 1898-99 the lectures in this course will be by Prof. Karl Buddi of Strassburg. The Fogg Scholarship Prizes are offered to the Junior Class, and the Downes Prizes for hymn and Scripture reading to the Middle and Senior Classes.

CLUBS

QUEBEC.—The Montreal Club met March 26. After dinner had been enjoyed, Rev. T. S. McWilliams opened the discussion of The Christian in Practical Politics, claiming that a robust Christianity is needed to cleanse them. Rev. D. S. Hamilton declared that the enfranchisement of women would contribute toward this end. Messrs. R. Stanley Weir, E. Ohien, S. P. Leet, Charles Cushing, R. W. McLauchlan, A. M. Murphy and a number of others joined in the discussion.

NEW ENGLAND

Boston

[For other Boston news see page 496.]

Previous to the regular program of the Superintendents' Union last Monday night, the members had the pleasure of greeting and hearing briefly

from Rev. G. R. Merrill, D. D., of Minneapolis, who preached at Park Street Church Sunday. Thereafter a consideration of Successful Methods of Stimulating Bible Study was taken up. The speakers were Messrs. E. W. Branch and M. F. Davis, who outlined respectively the training school for Christian service of Bethany Church, Quincy, and the normal class of Phillips Church, South Boston. Both organizations are in large, active churches, and have attained marked success.

EAST BOSTON.—*Maverick* is a free church, sustained by the free gifts of those who attend. Last Sunday was the beginning of the financial year, and pledges enough were received to meet the current expenses of the coming year, which is the best showing for 20 years. In connection with the fact that during the past 16 months 63 families of the congregation have left East Boston, and during the past year 58 members have moved out of town, the outlook was quite a surprise to the church itself. Dr. Smith Baker is pastor.

Mt. Vernon heard with much pleasure last Sunday evening Mrs. Ballington Booth upon her work in prisons. She had spoken earlier in the day to the convicts in the State Prison at Charlestown.

ALLSTON. Another slum worker, Miss Meredith Brown of London, who has been heard at Bethany Chapel, Brookline, and elsewhere in this vicinity lately, spoke for Rev. J. O. Haarvig last Sunday evening.

OLD SOUTH. Last Monday night the Old South Club observed "the red letter night," the ladies sharing in a pleasing evening. Dr. and Mrs. G. A. Gordon and Mr. J. D. Ball, the president, received. The address was given by Mr. A. L. Hathaway on the English Drama in the Age of Elizabeth. The Old South Glee Club sang and there were also instrumental selections.

Massachusetts

BROOKLINE.—*Harvard* is making its new organ please and educate a wider circle of persons than even its own large congregations embrace by giving a series of four Saturday afternoon recitals. They are largely attended. Dr. Thomas preached last Sunday evening on the Turkish question.—*Leyden*. The subjects of Rev. H. G. Hale's current Sunday evening lectures are: April 11, The Mythology, the Fiction and the Poetry of the Old Testament; April 18, The Histories and Law Books of the Old Testament; April 25, The Prophecies of the Old Testament; May 2, The Histories and Epistles of the New Testament.

CAMBRIDGE.—First. Dr. McKenzie has so far recovered from his accident as to be able to occupy his pulpit and to resume his other duties, which have practically suffered but little break.

SOMERVILLE.—*Franklin Street*, without a pastor for over two years, will now enter upon a new period with Rev. R. W. Wallace of Newport, R. I., whose acceptance of the pastorate was read last Sunday after he had preached the sermon. Active work will be at once taken up.

WEST SOMERVILLE.—*Day Street* unites during April 11-16 in revival services with the Third Universalist Church, services being held in both meeting houses. The preachers are to be Rev. Messrs. G. W. Bicknell, D. D., Alexander McKenzie, D. D., C. E. Foster, F. O. Hall, R. A. Vose and Peter McQueen.

MELROSE.—First recently called Rev. Thomas Sims of Toronto, Ont., and last Sunday his acceptance was read. The engagement is for three years, beginning the first of May.

NEWBURYPORT.—*Belleview*. The many friends of Rev. Dr. D. T. Fiske, senior pastor, will regret to learn that he has been seriously ill with the grip and bronchitis, with threats of pneumonia. His 78th birthday was March 29. Mrs. Fiske also is ill with the grip.—The third anniversary of the Brotherhood of Andrew and Philip was celebrated the evening of April 1 with a largely attended social. A delightful address was given by Rev. G. A. Hall of Peabody.

MIDDLEBORO.—*Central* is observing its 50th anniversary this week, beginning Sunday, when large numbers were present at the exercises. The pastor, Rev. R. G. Woodbridge, gave a historical address. The church began with 32 members. Since then 712 persons have been received, and the present membership is 339. The church is free, and derives its support from voluntary offerings. A service largely of song was held Sunday evening, the pastor speaking briefly. The program for the week includes the annual roll-call, a banquet, with addresses, and on one day addresses on local topics and reminiscences.

PALMER.—Second. The semi-centennial was celebrated, April 1, with exercises afternoon and evening. The address of welcome was by Rev. F. E.

Jenkins, the pastor, and Rev. G. M. Gerrish of Thorndike gave the greeting from the mother church. Rev. F. S. Hatch of Monson spoke for the churches in fellowship. A historical address was given by O. P. Allen. The first pastor, Rev. Thomas Wilson of Waterville, N. Y., gave an address. All the former pastors were present except one. A letter of greeting from Rev. Pleasant Hunter, D. D., was read. Rev. B. M. Fullerton, D. D., spoke on The Pastor's Burdens and Joys, and Rev. Lyman Whiting, D. D., contrasted the pastorate of 50 years ago with the present. The Layman at Work was the theme of Rev. Dr. H. W. Pope.

NORTH WILBRAHAM.—The pastor, Rev. H. B. Mason, was ill for six months previous to March 1, and plans for work in the church were seriously interfered with. But the attendance and membership of the Sunday school has increased, and the Sunday evening service is in charge of the Y. P. S. C. E. The benevolences last year amounted to \$235.

NORTH BROOKFIELD.—Under the guidance of the pastor, Rev. J. L. Sewall, the Young Men's Club has been studying civil government, and recently visited the legislature and a number of public buildings in Boston. The district representative has taken interest in the idea, and has lectured before the club. A mock town meeting, on a recent date, was a special event of much instruction.

LUDLOW.—*Union.* Rev. A. J. Quick has resigned after six years of labor here. The church has grown during this time, and the labors of his wife have been felt, especially in the Sunday school.

NORTHAMPTON.—*Edwards.* The contract for the new organ, to cost \$6,400, has been awarded to George S. Hutchings of Boston.

DALTON.—The Y. P. S. C. E. has added to the chapel collection another picture of a former pastor, Rev. William R. Terrett, D. D., now professor in Hamilton College. Cottage prayer meetings are being held. The pastor, Rev. G. W. Andrews, has been giving a series of lectures Sunday evenings on The Johns of History. The pastor's project, a workshop for the boys, has been carried out and a room below the dining-room of the chapel is utilized. The S. S. home department has contributed \$20 to the Seaman's Friend Society for a loan library. The congregation has pledged \$100 for the support of a general missionary in Berkshire County. The benevolences of the church last year were \$4,486.

Maine

ELSWORTH FALLS.—Since last summer a special effort has been made to secure a new building. A mass meeting resulted in raising \$1,600, besides the \$500 already in hand. In November the new house was started, and this spring it is finished. The cost, including furnishings, will be \$5,000. The location is central, the house has lecture-room and auditorium, the latter being 34 by 34 1-2 feet and finished in hard pine. The windows are of stained glass. Rev. E. L. Hunt is pastor, to whom much of the recent success is due.

WATERVILLE.—The Christian Civic League of Maine was formed with enthusiasm March 29, and 35 cities, towns and plantations from 16 counties were represented. A permanent organization was formed with Principal G. C. Purinton of Farmington president. The address of the evening was by President Hyde. Rev. J. G. Merrill and others also spoke.

THOMASTON.—Union meetings began the last week in February, Evangelist Gale and Rev. T. P. Williams assisting in leading and singing. The largest hall in the place has been filled and much attention has been aroused. Many cards have been signed and the meetings continue.

AUBURN.—*High Street.* for the first time in 20 years, is entirely out of debt and has assets valued at about \$400 outstanding. This condition is largely due to the success of the weekly envelope system.

At the semi annual meeting of the trustees of the Maine Missionary Society it was voted that \$1,000 be the limit of the amount to be expended upon the summer (or student) work among the churches. This is less than a third of the amount usually expended. The work of the lady missionaries was highly commended in a resolution adopted.—The Year-Book statistics are being distributed to the churches.—Rev. C. S. Holton has finished work at Eastport after a five years' period.—Mr. G. H. Woodard of Bangor Seminary will supply at Princeton on alternate Sundays for a time.—South Paris recently had a good meeting on the Maine Missionary Society, with Rev. W. G. Puddefoot, Secretary Hatch and others as speakers.

New Hampshire

CONCORD.—*South's* new year-book, just issued, shows for 1896 total benevolent contributions of

\$2,727. Current expenses were \$6,587, and the cost of chapel and furnishings was \$14,615. Twenty-nine new members were received to the church, 10 on confession, a net gain of nine, making the total 462. On Children's Sunday Bibles were given to 19 who had previously been baptized.—*First.* The formal resignation of Dr. F. D. Ayer was read from the pulpit March 28, to take effect Sept. 12.

Vermont

WATERBURY.—Mr. G. E. Ladd, recently called as pastor, is a native of Woodstock, a graduate of Williams College and is now completing theological study at Yale Divinity School. After his college course he taught three years in Robert College and is a son-in-law of the founder of that institution, Dr. Cyrus Hamlin.

Rhode Island

PROVIDENCE.—*Free Evangelical.* Old Colony Days was the name of a Pilgrim festival much enjoyed for two evenings. Historic tableaux, colonial curios and a Pilgrim kitchen made up the entertainment.—*Plymouth.* Rev. S. H. Woodrow lectured on The New Woman for the benefit of the Endeavor Society of the church last week.

Connecticut

HARTFORD.—*Pearl Street* is planning to remove its edifice to Farmington Avenue. A canvass is in progress in regard to the matter. The building is constructed of Portland brownstone, with a spire 212 feet high made entirely of stone. It is proposed to take the building down, mark each stone, and rebuild about a mile and a half west of the present site, which it has occupied since 1851. The cost of removal is estimated at about \$35,000. The new location is near the Asylum Hill meeting house which is over-crowded and unable to accommodate all the Congregationalists on the hill.—*Fourth.* The church has secured the services of Evangelist L. B. Greenwood to labor for a week or more beginning April 19. Evangelist J. Gillette of this church made 2,376 calls and received 1,711 office calls last year. He conducted 415 religious services, besides a great deal of other missionary effort and found work for 58 persons. The repairs and enlargement of the edifice and chapel will cost about \$15,000. Nearly \$11,000 had been subscribed for the new house and permission will be obtained to use this amount. The church had quite a shortage during the year.

NAUGATUCK VALLEY.—An unusual revival spirit has prevailed throughout this valley. At Torrington two seasons of evangelistic services were held with gratifying results. At Woodbury also a special series of meetings did much good. The Swedish Congregationalists in Naugatuck have held revival meetings, the local pastor being assisted by other clergymen of his nationality.

TORRINGTON.—A recent revival has been the most fruitful of any for years past. Large accessions are expected in addition to the number who have already joined the church this year.—*French* has effected its organization and officers and deacons were elected. The report of the treasurer shows a balance of \$50 on hand with all debts paid.

GREENFIELD HILL.—At a special meeting to consider the organ question, it was voted to provide the balance necessary, \$400, by subscription, and canvassers were appointed. Mrs. Bartram has provided for eight stained glass windows to be placed in the meeting house. Others will be put in by the parish.

PUTNAM.—A balance of \$140 remains in the treasury, notwithstanding repairs and improvements, the putting in of memorial widows, and the expense incidental to the pastor's three months' absence. Last year was the most prosperous of the society. Rev. F. D. Sargent is the pastor.

WATERBURY.—*First.* A large Men's Guild has been formed with the editor of the leading paper as president.—*Second* at its last communion numbered over 1,000 members, making it the largest in the State and placing it among the first few in New England.

NEW LONDON.—The late Mrs. B. P. McEwen left to the C. H. M. S. \$8,000, the Woman's Board \$2,000, the A. M. A. \$1,000 and after a number of personal bequests and \$1,000 left to the Memorial Hospital the residue goes to the American Board.

SOUTH MANCHESTER.—The Sunday school in the Bunce district has outgrown its present quarters. Another room will now be secured. A cash donation from the First Church at West Hartford has been received and was greatly appreciated.

WINSTED is just now enjoying rather unusual activity in church building and improvement.—*First* is adding largely to its building fund now well advanced.—*Second* is raising money for repairs to the extent of \$10,000 or more.

GREENWICH.—The receipts of a recent novel entertainment, \$160, will be used in improvements on the chapel. Rev. Dr. R. T. Hall has been enjoying a two weeks' vacation in Florida, part of the time conducting the Chautauqua.

MERIDEN.—*First.* Of nearly 200 S. S. scholars who took the first examination on the last quarter's lessons, all showed great proficiency. The use of Testaments instead of quarters is producing favorable results.

HUNTINGTON. at a recent meeting, voted to use the legacy left by Miss Lucinda Gould to pay the church debt of \$250, build a kitchen in the basement, paint the parsonage and make other similar improvements.

NEW HAVEN.—*Humphrey Street.* Rev. and Mrs. F. R. Luckey, now in Florida recuperating from an attack of the grip, will be home in time for Easter. The assistant pastor, Rev. E. P. Armstrong, supplies the pulpit.

WEATOGUE.—The loss of the chapel is serious, since there is no suitable place for holding the meetings. A residence is now used and a new chapel will probably soon be erected.

The church at Watertown has been incorporated.—Southbury loses one of its most influential members in the death of Deacon Sherman Tuttle, aged 84.—Harwinton has just lost its oldest member by death at the age of 93.—The spire of North Church, Bridgeport, has been declared unsafe and will be rebuilt.—Rev. W. H. Phipps of Prospect has been confined to the house with the prevailing malady.—Rev. John De Peu has preached his farewell sermon at Norfolk and moved to his new charge at Bridgeport.—Cheshire has voted for the free pew system another year.—Derby Endeavorers have contributed over \$25 for the Armenians.

MIDDLE STATES

New York

OLEAN is about to lose its pastor, Rev. J. H. McKee, who started the enterprise in 1888. During his ministry 130 members have been received, 76 on confession. A fine edifice in a central location, with parsonage adjoining, have been secured. The church is thoroughly organized for work, is at present in a specially promising condition, and, while its people are of moderate means, they have contributed generously towards local work, remembering at the same time the regions beyond. The church has the reputation of being the most spiritual in the place, and has attended to temperance and educational work. The pastor has held since 1891 the position of regents examiner of schools, is president of the County Bible Society and a prominent officer in two organizations for scientific research. He is much beloved by his people, and leaves because of the heavy strain of new work.

GLOVERSVILLE.—On the evening of the last Sunday of March a memorial service was held in honor of the first pastor, Rev. H. N. Dunning, who died the previous day. He was pastor from 1852 to 1864, and may be said to have laid the foundation for the church's subsequent work. His influence as an educator was also marked. The present pastor, Rev. W. E. Park, preached a sermon in memory of his predecessor, characterizing him as an exhaustive reader, a careful translator, a poet and an able linguist.

BUFFALO.—*Fitch Memorial*, under the lead of Rev. L. G. Rogers, has kept a reading-room open every night during the winter, with occasional entertainments and debates. The Lehigh Railroad shops are in the neighborhood, and the church uses these means to interest the men employed. Evangelist H. E. Gurney has been assisting in this field, also at Sloan. In this latter field a praiseworthy effort has been made to supply food and clothing to the poor.

BERKSHIRE.—Rev. J. J. Hough concluded a pleasant 12 years' pastorate March 28. A feature of the closing service was the reception to the church of four young men on confession from one class in the Sunday school. Dr. Hough, who has been in broken health for some time, plans to take a year's rest with hope of regaining his health. The pulpit supply is arranged as stated last week.

HARFORD, which has sent forth some fine workers, has been without preaching for some time, and is now enjoying special services by Rev. Lemuel Jones of the H. M. S.

New Jersey

JERSEY CITY.—*First.* The Men's Club displays increased activity and is growing. It provides for certain Sunday evening services, and the assistant pastor also gives stated stereopticon sermons. A new feature in the consolidated churches is a mutual benefit club. It pays \$5 a week to sick members and a benefit of a dollar from each mem-

ber to the heirs of any who die. Candidates for admission to the club must be temperate, healthy and of good moral character, but need not be members of the church. Dues are 25 cents a month and there are no salaried officers. The new order is a feature in both branches of the church. Rev. L. F. Perry, assistant pastor in the First Church of Montclair, supplies the Tabernacle pulpit the fourth Sunday morning of each month.

WOODBRIDGE.—Fifteen new members were added to the membership last month, 14 on confession. New stained glass windows, a gift to the church, have been put in the house of worship. Two are memorials to Mr. and Mrs. Ezra M. Brewster, who were among the founders and who died about a year ago. The pastor of late has been using the stereopticon with considerable success in the evening service. The pictures do not determine the discourse, nor are they named or described, but are chosen simply to bring out strongly certain points.

HAWORTH is not yet able to support a pastor, but it is earnestly carrying on the work of the church through its lay membership. Once in two months Rev. William Walton supplies the pulpit and administers the communion. Other Sunday mornings adult male members in turn read published sermons. An active Young People's Society has charge of the evening service. The Sunday school numbers about 40 and the home expenditures of the church amount to about \$500.

EAST ORANGE.—The envelope contributions for the financial year just closed amounted to over \$1,300, which sum is supplementary to the pew rentals. A \$50 share in the A. M. A. Jubilee Fund has just been raised. The pastor, Rev. F. W. Baldwin, D.D., is about forming a class for the study of questions connected with church membership.

WESTFIELD.—The last Sunday in March the last of a series of special musical services was given by a chorus and orchestra. Arrangements are made for five special Lenten services in Passion week, to be conducted chiefly by outside ministers.

CLOISTER.—The pastor has instituted a series of evening meetings for young people. They are held at his house and are called "social literaries," combining entertainment and instruction.

THE SOUTH

Tennessee

OAKDALE.—A new church was organized March 26, with 11 members. A sermon was preached and an after meeting held at which a number of those present asked prayers. A pastor is soon to be called.

THE INTERIOR

Ohio

ROCKPORT, a near suburb of Cleveland, has had a successful year under the lead of Rev. C. W. Rice. At the close of the annual sermon Sunday morning, March 28, the large congregation remained for a special testimony meeting, and many members spoke. The Fulton plan of benevolence has been adopted. The new parsonage has enabled the church to have a resident pastor. Attendance at church and Sunday school has substantially increased, and an earnest revival brought a number of new members. The Endeavor and Ladies' Aid Societies are vigorous and active. A year ago the church was much disheartened, now there is a hopeful spirit.

COLUMBUS.—*Eastwood*. Dr. J. C. Jackson comes to this church from the Methodist denomination where he has served as presiding elder and as pastor of some of the strongest churches in Central Ohio for the past 21 years. For fourteen years he has lived in Columbus, having been at two different times pastor of the same church, one of the strongest in the city. At the installation services an address of welcome was cordially made by the pastor of Broad Street Methodist Church, the leading church of its order.—*First*. Rev. Washington Gladden, D.D., defended in a recent sermon Dr. Lyman Abbott against criticisms made on him because of his sermons on the Bible. Dr. Gladden declared that Dr. Abbott had stated the positions generally held by Biblical scholars, and deserved the thanks of believers in the Bible for so doing.

Illinois

[For Chicago news see page 486.]

NORMAL.—Rev. G. H. Burgess, who has been preaching here nearly three years, was recognized as pastor March 30. The council was called on account of certain rumors about the pastor's orthodoxy and gossip as to his habits. The examination indicated his thorough soundness and a rare thoughtfulness of mind. Charges as to habits affecting his usefulness were proved to be without good ground. The council therefore, in spite of a protest signed by representatives of seven families, felt itself warranted in publicly recognizing Mr.

Burgess as a minister worthy of complete confidence. It felt, also, that since the grounds of opposition were wholly removed, the protestants would soon enter into hearty fellowship with those who had always believed in Mr. Burgess and enjoyed his ministry. The sermon was preached by Dr. E. F. Williams of Chicago.

Galesburg has just held a union service in which the Episcopal church joined, the rector preaching.

Indiana

ELKHART.—Union meetings have been in progress, led by Evangelist C. H. Yatman, churches in the center of the city of different denominations joining. Rev. F. E. Knopf, pastor of the First Church, has been elected a member of the School Board.—*Riverside* now has 44 members, and a Sunday school of 75. A house house, loaned by the city, is used for services. A church building will be erected immediately. Rev. M. J. Duryea is pastor.

FAIRMOUNT's annual meeting showed a good degree of interest, nine having been added to the church, congregations having greatly improved during the pastorate of Rev. Levi White and a fine choir of 16 voices being organized. An effort to meet the diminished grant of the H. M. S. was undertaken April 1.

Michigan

GRAND RAPIDS.—The Anti Saloon League of Michigan had a great day March 21. The pulpits were given up to the advocacy of the work, and it is fully expected that this day will bear good fruit in uniting parties and creeds in an effort to maintain law and order.

CALUMET.—The Boys' Brigade observed its second anniversary March 26. Supper was served, and a company drill and music formed a pleasant entertainment.

Representatives of the State Y. P. S. C. E. have voted to raise among the societies \$500 for the C. H. M. S. debt.

Wisconsin

BRODHEAD.—Evangelist J. R. Pratt has closed a successful series of union meetings at this place. Baptist, Methodist, Presbyterian and Congregational churches joined in the work. About 70 persons have declared their purpose to live Christian lives.

EAGLE RIVER celebrated its 10th anniversary April 2. Mrs. Todd, the pastor's wife, has been laid aside from active duty for several weeks on account of a fractured ankle.

THE WEST

Iowa

PRIMGHAR.—The retiring pastor, Rev. J. C. Stoddard, who has been with the church about six years, has seen the membership increase more than four-fold, a house of worship built and then rebuilt to double its seating capacity, and the church outgrew its need of H. M. aid.

BRITT.—Rev. J. C. Stoddard, late of Primghar, begins his pastorate here with a series of revival meetings and an ingathering of 24 persons to membership.

Gaza, the youngest in the sisterhood of Iowa churches, recently received six persons on confes-

sion, making the membership 39.—In connection with recent revival meetings at Hampton, conducted by Evangelist Cordner, there were about 150 hopeful conversions.—Special meetings are now in progress at Oskaloosa under the leadership of Evangelist Hartsough.—Rev. H. H. Long has begun his third year of service at Bondurant and Linn Grove.

Continued on page 502.

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Spring

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Those unsightly eruptions, painful boils, annoying pimples and other afflictions, which appear so generally at this season, make the use of that grand Spring Medicine, Hood's Sarsaparilla, a necessity.

The accumulated impurities in the blood cause very different symptoms with some people. The kidneys, liver and bowels are overmatched in their efforts to relieve the clogged system. Dizzy headaches, bilious attacks, failure of appetite, coated tongue, lame back, indigestion and that tired feeling are some results.

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All these troubles and more may properly be called "Spring Humors," and just as there is one cause, a cure is found in just one remedy, and that is Hood's Sarsaparilla.

Hood's Sarsaparilla purifies the impure blood, enriches blood which is weak and thin, vitalizes blood which lacks vitality. Thus it reaches every part of the system. For your Spring Medicine—to prevent or cure Spring Humors, take

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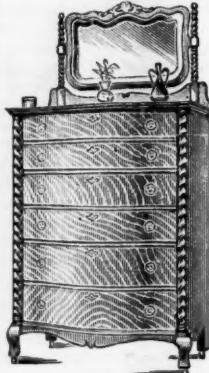
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THE BUSINESS OUTLOOK

The events of the week have been somewhat more encouraging, although trade itself revives very slowly. Perhaps as hopeful a feature as any is the fact that in retail lines the demand is picking up. It is always a good indication when the retail business takes on more life, for it helps to clear the counters of supplies and opens the way to orders on jobbers and manufacturers.

There is no question that general trade is better than it has been. Men are better employed, and more money is in circulation as a result. There are no speculative or boom features to the improvement, which is decidedly fortunate. It is steady and gradual—so gradual, in fact, that men will not appreciate the full change from depression to prosperity. In the industries iron and steel continue low as to prices. The demand for these products is not up to expectations.

Cotton goods also remain quiet, but there are signs of a freer movement in these during the next succeeding weeks. The greatest activity continues in wool and woollens, and prices have scored another advance. In the leather and boot and shoe trades there is a very fair business doing. Prices are a trifle firmer, and good authorities claim that the Leather Trust must be making money.

In the stock market there is no particular feature. The late scare seems to have subsided, and people are gaining sufficient courage to hazard the opinion that everything is not going to the bad just yet. In the writer's judgment the late shaking down which securities have had furnishes an opportunity to buy stocks at prices which ought to show good profits before long. Boston finds it difficult to let copper stocks alone, and predictions are freely heard in brokers' offices that another upward movement in them is impending.

BOOKS OF THE WEEK

Roberts Brothers. Boston.
THE MOUNT. By Philip G. Hamerton. pp. 213. \$2.00.
A WILLING TRANSGRESSOR AND OTHER STORIES.
By A. G. Plympton. pp. 244. \$1.25.

Silver, Burdett & Co. Boston.
LIFE IN ASIA. By Mary C. Smith. pp. 328. 60 cents.
Lamson, Wolfe & Co. Boston.
THE POMP OF THE LAVELLETTES. By Gilbert Parker.
pp. 191. \$1.25.

Copeland & Day. Boston.
THE FALCON OF LANGRAC. By Isabel Whiteley.
pp. 227. \$1.50.

United Society of Christian Endeavor. Boston.
WEAPONS FOR TEMPERANCE WARFARE. By Belle M. Brain. pp. 102. 35 cents.

Charles Scribner's Sons. New York.
CHRISTIAN WORSHIP. Lectures by C. C. Hall, D. D., E. C. Smyth, D. D., and others. pp. 338. \$1.50.
COREA THE HERMIT NATION. By William E. Griffis. pp. 492. \$2.50.
IN THE SIXTIES. By Harold Frederic. pp. 319. \$1.50.
IN THE VALLEY. By Harold Frederic. pp. 427. \$1.50.
SETH'S BROTHER'S WIFE. By Harold Frederic. pp. 405. \$1.50.
THE LAWTON GIRL. By Harold Frederic. pp. 472. \$1.50.

Macmillan Co. New York.
EASTER BELLS. By Margaret E. Sangster. pp. 143. \$1.25.

The Mistress of the Ranch. By F. T. Clark. pp. 357. \$1.25.
The American Claimant. By Mark Twain. pp. 545. \$1.75.
The Well-Beloved. By Thomas Hardy. pp. 339. \$1.50.

D. Appleton & Co. New York.
THE AURORA BOREALIS. By Alfred Augot. pp. 284. \$1.75.
FROEBEL'S EDUCATIONAL LAWS FOR ALL TEACHERS. By James L. Hughes. pp. 296. \$1.50.
SCHOOL MANAGEMENT AND SCHOOL METHODS. By Joseph Baldwin, LL. D. pp. 393. \$1.50.

Macmillan Co. New York.
JEREMIAH. The Modern Reader's Bible. Edited by R. G. Moulton, Ph. D. pp. 238. 50 cents.

Authors' Pub. Co. New York.
SCARLET OR WHITE? By Willis Mills, M. D. pp. 172. \$1.00.

F. A. Stokes Co. New York.
THE THREE RICHARD WHALENS. By James K. Reeve. pp. 231. 75 cents.
CHRISTIAN CITIZENSHIP. By Carlos Martyn. pp. 224. 75 cents.

C. W. Bardeen. Syracuse.
ART EDUCATION THE TRUE INDUSTRIAL EDUCATION. By W. T. Harris, LL. D. pp. 77. 50 cents.

PAPER COVERS

Longmans, Green & Co. New York.
ANSWER OF THE ARCHBISHOPS OF ENGLAND TO THE APOSTOLIC LETTER OF POPE LEO XIII. ON ENGLISH ORDINATIONS.

Open Court Pub. Co. Chicago.

HOMILIES OF SCIENCE. By Dr. Paul Carus.

D. Appleton & Co. New York.

PERFECTION CITY. By Mrs. Orpen. 50 cents.

Rev. Peter Roberts. Oliphant, Pa.

THE FUTURE LIFE. Eight Sermons. By Rev. Peter Roberts.

MAGAZINES

January. AMERICAN ANTIQUARIAN.

February. LEND-A-HAND.

March. FISHERMAN.—NINETEENTH CENTURY.—CHAUTAUQUAN.—PULPIT.

April. BIBLIOTHECA SACRA.—PALL MALL.—MCCLURE'S.—PREACHER'S.—PHENOMENOLOGICAL JOURNAL.—ST. NICHOLAS.—LIPPINCOTT'S.—HARPER'S.—SCRIBNER'S.—AMERICAN KITCHEN.—CENTURY.

EXPERIENCE proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, builds up the nerves.

HERE is an opportunity for intelligent housewives to earn prizes by their wits—something more than "pin money." The Van Camp Packing Company of Indianapolis, Ind., the enterprising manufacturers of Van Camp's Stewed Pork and Beans (prepared with tomato sauce), have decided to offer \$1,000 in 147 prizes for recipes which they accept for their new cook book, describing methods for using their baked pork and beans either alone or in combination with other food products. The prizes are divided into one of \$100, two of \$50, four of \$25, 140 of \$5 each. The competition closes May 1, which gives ample time for thought and experiment. The awards will be announced July 1. Every recipe must be accompanied by a trade mark cut from a label of a can of Van Camp's Baked Pork and Beans. Their cook-book, *Bean Cookery*, will be mailed for the asking. Six cents will secure a sample can of pork and beans.



HALL'S
Vegetable Sicilian
HAIR RENEWER

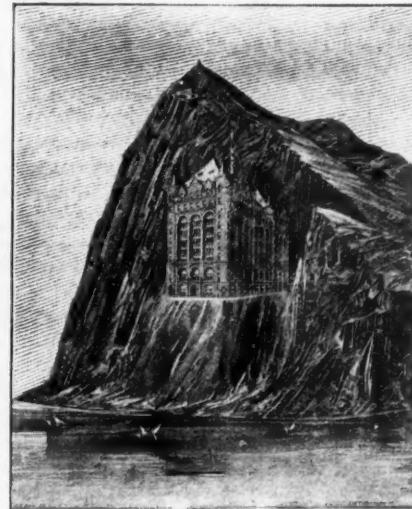
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Hair to its original color and
vitality; prevents baldness;
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A fine hair dressing.

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Surplus,	1,449,057	\$12,652,153
Income,	6,703,631	4,034,116
Insurance in force,	157,560,342	2,585,059
Interest Earnings,	290,348	14,158,445
		7,454,814
		320,453,483
		162,893,141
		825,801
		535,453

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Continued from page 500.

Minnesota

MINNEAPOLIS.—*Lyndale.* Work at the mission is developing, and over 20 persons are desirous of uniting in an organization which probably will be a branch of this church. Rev. M. A. Stevens is preaching there, and the work seems promising.—*New Brighton.* Revival meetings have been held, Rev. C. W. Merrill of the Open Door Church assisting, and a number of persons have signified their purpose to begin a Christian life. The opening of the packing houses have brought several families, which give new strength to the little church.

WINTHROP.—At Cornish, an out station, meetings have been held by Rev. C. A. Ruddock, with the assistance of Evangelist Okerstein. A number of conversions resulted, and it is proposed to organize a branch church to be connected with Winthrop. Mr. Ruddock preaches at several out-stations and greatly needs an assistant.

WINONA.—The Southern Minnesota Ministerial Association met in Dr. L. L. West's study March 30 with full attendance. A paper by Rev. W. H. Medlar of Wabasha on Dr. Behrends' questionings and the host's exposition of The Social Message of Jesus called forth animated discussion.

AUSTIN, Rev. C. E. Wright, D. D., pastor, unites with other churches in meetings, beginning April 6, under the lead of Evangelist C. N. Hunt. He conducted a successful series here about four years ago, as a result of which over 100 members were received.

HIBBING.—Work is developing in this mining town under Mr. R. W. Watt of the Moody Institute, and the formation of a church in the near future is proposed. General Missionary Fellows is working at other points on the Iron Range.

Kansas

VALENCIA.—In 1893 this rural church in Shawnee County was organized with two preaching points, six miles apart. A building was erected at one of these points, which was called Plymouth. It was decided March 10 to organize a separate church at the latter station, to be known as Plymouth Church. The new organization started with 10 members and will probably have as many more soon. Meanwhile Valencia prospers, and both churches will continue to be served by the same pastor.

JETMORE.—Presbyterians and Methodists have joined Congregationalists in a series of meetings which has just closed. Union services have never before been held here, having been prevented hitherto by animosities. Several remarkable conversions occurred during these meetings, and the cottage prayer services, held daily, will be continued weekly throughout the year.

FORD AND FOWLER.—This field in southwestern Kansas is 78 miles long and comprises nine preaching stations, with a membership of 85, all in charge of one pastor. A deacon of Ford Church renders efficient help in conducting services at some of the stations. Twenty-seven conversions have occurred on the field in 10 months.

SEDWICK has been enjoying a gracious revival, the meetings being conducted by the pastor, Rev. P. C. Burhans. During the three months ending March 1, 30 new members were received, and 10 more are soon to unite. The pastor also preaches at a country point.

Garnett is working unitedly and progressively, but is gathering funds to pay an indebtedness of \$350 before engaging a pastor.—As a result of revival meetings, conducted by Rev. T. H. Gourley, in Twelve Mile church, 21 members have recently been received.

Nebraska

FREMONT.—Rev. W. H. Buss signified, March 28, his intention of terminating his relations with the church at a comparatively early day. The announcement caused much surprise and deep regret among his people. Mr. Buss has been the esteemed and efficient pastor here for nearly seven years, during which the church has made progress in all elements of true success. He has also been prominent in State work, being a director of the Nebraska H. M. S. Every effort will be made by his people to induce him to remain.

CAMBRIDGE.—Union meetings, which had aroused widespread interest in both churches and in the town, closed March 27. Twenty persons are already pledged to unite, most of them adults.

LEIGH, through heroic effort and sacrifice, last year maintained self-support, and March 21 made a generous contribution to the work of the C. H. M. S.

North Dakota

CARRINGTON.—A \$1,000 parsonage has been built and paid for, except a loan from the C. C. B. S.

Also about \$250 have been expended in repairing the meeting house. The pastor's salary is promptly paid.

NIAGARA.—Rev. N. P. McQuarrie has been holding special meetings, which have awakened considerable interest. The reduced appropriation from the H. M. S. will seriously cripple the work.

PACIFIC COAST

California

SANTA ROSA.—Rev. L. D. Rathbone is preaching a Sunday evening series on Napoleon, Washington, Watt, Shakespeare and Newton. These characters were selected because in response to his inquiries the people gave them as their choice of the greatest heroes in war, statesmanship, invention, poetry and science.

PETALUMA.—A semi-annual meeting has just been held, with reports of all branches of work. Special encouragement was found in the Sunday school, which during the last half-year has doubled its membership and added a normal class.

LINCOLN.—The Methodists and Congregationalists have made arrangements for a series of bi-monthly union Sunday services. The Epworth League and C. E. Society also join forces on these evenings.

LOS ANGELES.—*West End* has recently received two beautiful windows for its new edifice, now in process of construction. The church has decided to use individual communion cups.

OAKLAND.—*First.* The Busy People's Bible Class is to have three lectures by Prof. T. F. Bacon of the State University on The Bible, the Source of Religious Knowledge.

Supt. L. L. Wirt of the S. S. and Publishing Society is aiding Rev. J. A. Milligan in special services at Porterville in behalf of ranchmen.—During the

Continued on page 503.

"Sanitas"

Disinfecting Fluid destroys the microbes of

Scarlet Fever	in 2½ minutes,
Typhoid Fever	5½ "
Diphtheria	4½ "
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Bicycle Suits in all styles of Divided and Circular Skirts from **\$3.98** up to **\$20.00**.

A Vacancy

In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed.

That is why every mother ought to have at her elbow a bottle of :::::



Adamson's Botanic Cough Balsam

It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

This good remedy also cures Coughs, Colds, Pneumonia, Bronchitis, Asthma, Hoarseness, Whooping Cough, Influenza and all diseases of the breathing organs. It cures, remember.

Large Bottles, 75c. Made only by F. W. KINSMAN & CO.,
Small Bottles, 35c. Wholesale and Retail Druggists,
Trial Size, 10c. At all good drug stores. 6th Av., cor. 39th St. and 4th Av., cor. 25th St., N.Y.

Continued from page 502.

illness and absence of Rev. F. N. Greeley of San José the women of West Side Church provided a handsome chair for the pulpit.

Washington

ROSLIA has added to its membership several substantial people. The pastor, Rev. C. W. Campbell, has established an office, to which he has invited men for personal conversation, and a number of conversions have resulted. With the help of his young men he is now building a parsonage, where he will continue this personal work.

PLEASANT PRAIRIE dedicated a pretty and comfortable house of worship March 21, General Missionary Walters assisting. This is the third edifice which Rev. Jonathan Edwards has built on his large field within three years. All these have been dedicated free of debt.

WEEKLY REGISTER

Calls

BARTLEY, Wm. T., Andover Sem., to Salem, N.H., where he has been supplying. BENTON, Adoniram J., Quasqueton, Io., to Dickens and Harmony. Accepts. BROWN, Wm. V., recently of Pacific Sem., to Harmar City, Mass., etc. BOUTON, Titon C. H., to remain for a year at Henniker, N.H., where he has been supplying. Accepts. BRINK, Lee A., to Hope Ch., W. Superior, Wis., where he has been supplying. Accepts. BROWN, Robt. E., Meadville, Pa., to Lakewood and Aspinwall, N.Y. BURRABY, Sidney A., Southbridge, Mass., to Pilgrim Ch., W. Canaan, Ct. CUSHMAN, Chas. E., Argentine, Kan., to Russell. Accepts. ELLIOTT, John H., asst. pastor Central (Presb.) Ch., Rochester, N.Y., to South Ch., same city. Declines. GANLEY, Wm., Bangor Sem., to Lowell, Vt. Accepts, to begin work the last of May. HALE, Wm. P., San Rafael, Cal., to Vernondale. Accepts. HOLBROOK, Fred C., Wayne, O., to Lakewood Ch., Cleveland. Accepts. JOHNSTON, Ansel E., Yale Sem., to H. M. work in California. Accepts. JONES, Richard, recently of Highmore, S.D., to Myron. Accepts. KIMBALL, Addison D., late of Perry, Io., to Lyons. Accepts. KNOEDL, Jas. R., late of San Bernardino, Cal., with draw acceptance of call to Tabor, Io. LYON, F. Emory, accepts call to Sun Prairie, Wis., in connection with post-graduate studies at the State Univ. MCDELMID, Duncan, Cambridge, Mass., to Edgartown. Accepts. MCGECHAN, Seiden E., Richmond, Me., to Hartland, Vt. MATTHEWS, Newman, Puritan Ch., Scranton, Pa., accepts renewed call to Randolph, N.Y. MITCHELL, Fred G., Riley, Kan., to Netawaka. Accepts, and has begun work. MOORE, Phillip H., to remain a fourth year at Saco, Me. Declines. OSBURN, E. C. A., to Lake Geneva, Wis., where he has been supplying. Accepts. PHELPS, Lawrence, associate pastor at Berkeley Temple, Boston, Mass., to Bristol, R.I., for one year. RADFORD, Waiter, late of Eagle Grove, Io., declines call to Washita. RICHARDSON, Chas. A., to Louisville, Kan., to remain longer from Mech. I. Accepts. ROBERTS, Owen, to the permanent pastorate at New Rockford, N.D., where he has been supplying. ROGERS, Alfred H., Mound City, Ill., to Plymouth Ch., Kansas City, Mo. Accepts. RURING, Victor H., Oberlin Sem., to Highmore, S.D. Accepts. SIM, Thos., Toronto, Can., accepts call to First Ch., Newmarket, Mass. SKINNER, David E., Nora Springs, Io., to Primghar. Accepts. WATKIN, J. Craig, McGill College, Montreal, accepts call to Gardner and Rose Valley, N.D. WELSH, John W., Newton, Kan., to Powhatan and Comet. WOMER, Perley P., Somersville, Ct., accepts call to Williamsonstown, Vt.

Ordinations and Installations

BURGESS, Geo. H., rec. p. Normal, Ill., March 30. Sermon, Rev. E. F. Williams, D. D.; other parts. Rev. Messrs. J. M. Campbell and C. W. Hiatt, D. D.

Resignations

BARNARD, Isaac D., Altoona, Kan. BELL, Thos., Plymouth Ch., Scranton, Pa., to take effect in July. FAY, Rollin B., Westford, Vt., to take effect in May. HUSSEY, Matthew, Welsh Ch., Oao City, Ind. LEPPART, David, Huntington, Ore., to resume evangelistic labors. MCLEARY, Owen L., Owen's Grove, Io. REITER, David H., Vicksburg, Mich. SANDFORD, Wm. B., Parkersburg, Io. SARGENT, Geo. W., Bellevue, Io., after five years' service.

Dismissals

LANSING, Isaac J., Park St. Ch., Boston, April 1.

Churches Organized

OAKDALE, Tenn., 26 Mch., 11 members. TORRINGTON, Ct., French, 20 Mch. VALENCIA, Kan. (near), Plymouth Ch., 10 Mch., 10 members.

Miscellaneous

CAMERON, Alick J., and his bride, were given a reception Mch. 24, by their parishioners of Jamaica, Vt. Among the gifts were a silver tea service, with table, and a purse of money from the W. Townshend church. CLYDE, J. P., Yale Sem., will supply at Parkersburg, Io., during the summer. DADA, Edwin P., Hemingford, Neb., has temporary charge of the church at Columbia City, Wn. DODD, Mrs. Francis J., late of Ames, Io., is supplying at Washburn. EMERSON, Jas. C., who has recently accepted the pastorate at Deerfield, N.H., has been obliged to retire from active work temporarily, and has gone to southern California in search of health. FREY, T. Arthur, of Biddeford, Me., is planning a four month's tour in Europe, and expects to sail in May. GRAY, Thomas, Washburn graduate and now in Chicago Seminary, will be acting pastor at Alton, Kan., and adjacent points for four months from May 2. MILES, Milo N., of Iowa City, the veteran Congregational minister of the Mississippi Valley, is hale and hearty at the age of 90. Three days before his last birthday, he preached a clear and vigorous sermon on the moral and religious changes of the last nine dec-

ades. On his anniversary, the ladies of the church gave him a reception, and a gift of his daughter. R. WILINS, George, a Methodist minister, of Spokane, Wn., has joined the Congregational fellowship. SINKS, Perry W., First Ch., Painesville, O., has been engaged as temporary supply by Euclid Ave. Ch., Cleveland. SQUIRES, Prof. Wm. H., of Hamilton College is supplying at Oneonta Falls, N.Y.

STEVENS, Dr. F., Chicago Seminary, will be acting pastor at Stafford and Plevna, Kan., for four months, from May 2.

TITUS, Herbert R., Vergennes, Vt., is about to sail for Liverpool on a three months' European tour.

WHITE, Austin B., recently resigned at Escondido, Cal., and his wife have gone to Los Angeles, which is to be their home.

OTHER CHRISTIAN WORK

A mission training conference for presidents and chairmen of committees of C. E. and other young people's societies of Boston will be held at Union Church, April 19, Patriot's Day, from 3-9 P.M. with supper served between sessions. Among the special participants are W. L. Amerman, president, New York city C. E. Union, Rev. H. P. Beach and R. E. Lewis.

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts..... \$40.75 Previously acknowledged..... 23,535.18 Total..... \$23,578.93

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Also Plant Pots and Pedestals, from English, French, German, Chinese, and American potteries.

New designs of Wedgwood Ware Ferneries for table decorations.

New Plant Pots and Pedestals, costing from the lowest priced up to the most expensive.

New Cathedral bent glass Lamp Shades for fine Lamps.

Intending buyers will find our new importations in the DINNER SET DEPARTMENT, the Glass Room, and the Art Pottery Rooms attractive; and we are not undersold if we know it.

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We do not issue a catalogue, but will at all times cheerfully furnish samples or price of our goods.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall Street, New York City, April 1, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the "Sailor's Magazine, Seamen's Friend and Life Boat."

Contributions to sustain its work are solicited, and remittances in arrears are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, President.
REV. W. C. STITT, Secretary.
W. C. STURGEON, Treasurer.

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

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A Congregational Minister, in middle life, seeks employment as a competent bookkeeper, cashier, correspondent or general office hand. Would be valuable help in a publishing house, or as assistant librarian. Moderate salary. Highest references. Address, Anxious, care Congregationalist, Boston, Mass.

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30 acres. Keep five cows and four horses. Chickens, fruit trees, carriage, stable, henhouse, etc., all good. \$1,200; \$550 cash, balance \$100 yearly. See Chapin's Illustrated Farm Book, postpaid by CHAPIN'S FARM AGENCY, 4 Herald Building, Boston; or apply to G. F. KEITH, opp. station, Bridgewater, Mass. (21 miles south of Boston).

Blake Bell Foundry

Established in 1820.

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BLAKE BELL CO., Boston, Mass.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, APRIL 2

Mrs. C. H. Daniels presided and, reading 1 Peter 1: 3, spoke of the "living hope" to which Peter frequently refers. Tokens of hope, the foliage and fruit of past service, appear in the great awakening noted in many mission stations—in the college and boarding school at Marsovan; in Marash, where some are making gifts to the church in memory of friends whom they have lost, and a brother in one of the out-stations prays, "We thank thee, O Christ, for taking our homes and giving us more of thyself"; in Harpoot and vicinity, Mr. Ellis, just before his death, having visited a little town where twenty-five were received to the church and sixty more were to come a little later; in the Shaowu field, 250 miles up the Chinese river Min, where hundreds of inquirers are reported; in Inanda, Esidumbini, Umvoti and other stations in the Zulu mission, where backsliders have been making confession and many have begun the new life. In view of all this the church at home is not coming up to its privileges and needs to be reminded of the promises of God.

Mrs. Schneider read extracts from a sheet of "News Notes" from Aintab, giving a review of the religious work in that city during the last fifteen months, reporting as one of the immediate results of the massacre and pillage of November, '95, a marked increase in church attendance, the difficulty of getting across the city and the fellowship of a common suffering having in the case of many obliterated denominational lines, so that Gregorians and Protestants have met together and a double service has frequently been held in the same church. Audiences on Sunday and during daily services for special seasons have run up into thousands and it has been a time of great spiritual uplifting and quickening. Mrs. Schneider also gave a few facts from Dr. Schneider's journal at Aintab published in the *Missionary Herald* for November, 1848, showing how small were the beginnings from which present results have grown. In this same *Herald* an editorial upon the financial condition of the Board and the necessity of liquidating the debt and the danger of retrograding if the Board only attempts to keep stationary has a familiar ring.

Tender allusion was made to Mrs. Edwin Bliss of Constantinople, whose burial in the Newton cemetery on the previous day had been attended by several of her co-workers in Turkey, all ready to testify to her lovely spirit and constant service. Miss Mary B. Daniels represented the Osaka station of the Japan mission, and making a comparison of missionaries' trials in Japan and Turkey drew a lesson of the need of more patience with uninteresting people. Reference was made to the missionaries in India whose names had appeared upon the calendar for the week, Miss Bruce of Satara being assigned to Friday. Mrs. Thompson, Miss Means and Mrs. Abell led the petitions which closed the interesting hour.

BIOGRAPHICAL

REV. CHARLES ELLIOTT HARWOOD

Mr. Harwood, pastor of the church at Cranberry Isles, Me., died at Orleans, Mass., March 30, aged fifty-five years. He graduated from Amherst in 1865 and from Andover in 1869, was ordained and installed at Orleans, Mass., in 1871, where he continued until 1881. He engaged in home mission work in Nebraska for some years, returning to Maine in 1890, having charge of the church at Presque Isle until 1892. At the time of his death he was settled over the church at Cranberry Isles, and was doing noble work.

REV. J. FAYETTE PETTIBONE, D. D.

Dr. Pettibone, one of the missionaries of the American Board, died at Rockton, Ill., March 21. He was born at Stockholm, N. Y., March 24, 1824, graduated from Union College in 1849 and Andover in 1854. He went to Turkey in the service of the Board in 1855, remaining there until the breaking out of the Civil War, when his sense of patriotism

impelled him to come home and enlist. At the close of the war he returned again to the mission field, where he remained until 1893, when his health failing he returned to this country.

MRS. ELIZABETH HOLMES PORTER BLISS

Few women missionaries have become more widely beloved than Mrs. Bliss, who died at Amherst March 30. Her husband was the late Dr. E. E. Bliss, with whom she went to Turkey under the American Board in 1843. There, from Constantinople as a center, they made their influence felt far and wide, devoting themselves to all phases of missionary work with tact, fidelity and success. Dr. Bliss died in the harness in 1892, but Mrs. Bliss did not return to this country until last July, going directly to Amherst to make her home with her daughter, the widow of Langdon S. Ward, for so many years treasurer of the American Board. Two of Mrs. Bliss's daughters died in Turkey. Her son, Rev. W. D. P. Bliss, a graduate of Amherst in 1878, has been prominent as the rector of what was known for some time as The Church of the Carpenter, in Boston.

EASTER is now one of the annuals in the crockery shops, and the display of Easter vases for presentation mementos is a feature in the stock of Jones, McDuffee & Stratton's, whose store is one of the attractive shops.

APRIL WISDOM.—Be sure that your blood is pure, your appetite good, your digestion perfect. To purify your blood and build up your health, take Hood's Sarsaparilla. This medicine has accomplished remarkable cures of all blood diseases. It is the One True Blood Purifier. Hood's Sarsaparilla has power to make you well by purifying and enriching your blood, giving you an appetite, and nerve, mental and digestive strength.

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Millinery, Dry and Fancy Goods,
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600 Second Hand Wheels. All
Made GOOD AS NEW. \$5 to
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We will give a responsible agt.
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wheel to introduce them. Our
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EASTER DAY.

The Congregationalist's Service No. 10 is perfectly adapted for the use of churches proposing to hold an Easter service in which it is desired that the congregation should participate. This Service has been used very widely and has been a most pronounced success.

100 copies, with music, 8 pp., 60 cents, postpaid.

Less than 100 copies of one number 1 cent each.

THE CONGREGATIONALIST, Boston.

Y. P. S. O. E.

PRAYER MEETING

BY REV. H. A. BRIDGEMAN

Topic, April 18-24. Different Kinds of Death and the Conquest of Them. 1 Cor. 15: 50-58.

From the earliest times the thought of the world has been disposed to discriminate between the perishable and the imperishable part of a man. The fact of death for the body, sooner or later, has been recognized, sometimes after severe but fruitless opposition to it, sometimes with stoical indifference, sometimes with the calm resignation which faith in a loving Heavenly Father induces. But through all these different ways of looking at the death of the body has run a little silver thread of hope, developing with the Christian into a strong cable of assurance that the soul would survive.

Aside from the revelation of Christ we are not much better off than the ancients as respects our understanding of this great matter. It is true we can stave off death better than our fathers could. Modern medical science works wonderful cures. Better general conditions tend to a greater longevity. We are not wholly at the mercy of our foe, but when we stop to reflect we know that in due time we shall be obliged to yield to him. So perhaps we might as well make over to him in advance our bodies, this framework of tissues, muscles and nerves, caring for them, to be sure, as vigilantly as we may while they are yet ours, but prepared to surrender them when God deems best.

It is possible, however, practically to defeat death by cultivating within us the nature upon which he has no claim. If an abundance of hope, faith and love reside in our hearts, if heavenly aspirations and intuitions are cherished and exercised, if we allow ourselves to become partakers of the divine nature, then we are building up a force within us which can laugh at death. Have we not seen invalids, dying men and women, in whom the spiritual was so strong that it seemed as if death were only a gentle messenger sent to release a tremendous power from the grasp of a framework which fettered it? Think of Professor Drummond on his deathbed, singing with the sweet confidence of a simple Christian faith, "I'm not ashamed to own my Lord." It is inconceivable that so precious a thing as a Christlike character can be annihilated by the accident of death.

THE CHURCH PRAYER MEETING

Topic, April 11-17. The Lamb Slain from the Foundation of the World. Ex. 12: 1-15; Is. 53; John 1: 29-37; 19: 28-30; Luke 24: 25-35.

Christ's sacrifice the culmination and the beginning of history. God's purpose, of which our lives are part.

(See prayer meeting editorial.)

FOR EVERY PAIN OR SORENESS, use *Pond's Extract*. Avoid cheap and worthless substitutes.

HENRY GAZE & SON, LTD, the tourist agents, so well known to our readers, announce on the back cover of this issue a series of delightful tours to Europe. These tours include most all of the places in the Old World visited by tourists, so that any one desiring to spend a limited or extended time abroad can secure accommodations in a select party which will cover the points of interest most desired by him. They also issue individual tickets to any part of, or around, the world.

TOUR TO WASHINGTON AND OLD POINT COMFORT.—Tuesday, April 20, delightful tour to Washington and Old Point Comfort via Royal Blue Line; three and one-half days in Washington; trip to Mount Vernon; one day at Old Point Comfort and Fortress Monroe; visit to Philadelphia; privilege of stop over in New York. Every detail first-class; \$29.50 covers every expense. May 4, tour to Washington with five days at the national Capitol; rate \$27. For illustrated Itinerary call on or address A. J. Simmons, N. E. A., 211 Washington St., Boston.

ARMSTRONG & MCKELVY	Pittsburgh.
BEYMER-BAUER	Pittsburgh.
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WHITE LEAD is like a great many other articles offered for sale; some good, some bad. (See list of the brands which are genuine, or good.) They are made by the "old Dutch" process of slow corrosion. Avoid getting the other sort by making sure of the brand.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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By continuing into 1897 the manufacture of 1896 Waverleys, bringing them fully up to date wherever required, we save to the buyer the cost of expensive machinery, and so can furnish these matchless bicycles at \$60. They have no equal at their price.

1897 Models Sell for \$100

Catalogue free from us or the dealer.

INDIANA BICYCLE CO., MAKERS OF WAVERLEYS, INDIANAPOLIS, IND.

\$1,000.00 in 147 Prizes

1 of \$100, 2 of \$50, 4 of \$25, 140 of \$5 each,

will be given July 1st, for recipes we accept for using our Pork and Beans, alone or in combination with other food products. A trade mark cut from label of can must accompany every recipe. Competition closes May 31. Our cook book, "Bean Cookery," free to all who answer this ad.

VAN CAMP'S BOSTON BAKED PORK AND BEANS

Prepared with Tomato Sauce.

Is a delicious, satisfying dish for all occasions. A meal in itself. Equally good hot or cold. In three sizes—at leading grocers, or send 6¢ for sample can or postal card for free booklet.

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are the best in the world and guaranteed. Most durable and beautiful. Send for sample card and price list to THE TAYLOR PAINT & OIL CO., 38 Burling Slip, N. Y.

"A fair face may prove a foul bargain." Marry a plain girl if she uses . . .

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Cures While You Sleep,
Whooping Cough,
Croup, Asthma,
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CRESOLENE when vaporized in the sick room will give immediate relief. Its curative powers are wonderful, at the same time preventing the spread of contagious diseases by acting as a powerful disinfectant. Harmless to the youngest child. Sold by druggists. Descriptive booklet with testimonials free.

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Marriages

The charge for marriage notices is twenty-five cents.

HADDEN—MEARS—In Beloit, Wis., March 30, by Rev. G. R. Leavitt, D. D., Rev. J. W. Hadden of the lower Kickapoo Valley Home Missionary field, Crawford Co., Wis., and First Mears of Beloit.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BANCROFT—In S. Boston, March 17, Alonzo Bancroft, aged 76 yrs., 9 mos., 13 days. Burial at Ridge, N. H.

BOWMAN—At Chelsea, April 5, Ebenezer Bowman, aged 66 yrs., 2 mos., 23 days.

BURBECK—In Denver, Colo., March 27, Edward C. Burbeck, aged 51 yrs. Burial at Bradford, Vt.

DIXON—In Atwood, Kan., March 4, Anna L., wife of Rev. J. A. T. Dixon, pastor at Atwood, aged 56 yrs. KENDALL—In Dunstable, Mass., March 26, Susanna Taylor, widow of Deacon Chiles Kendall, aged 94 yrs., 10 mos. and 12 days. For more than seventy years a consistent member of the Congregational church.

KIRKLAND—In Benzonia, Mich., March 15, Rev. Elias E. Kirkland, aged 84 yrs. He was one of the pioneer preachers in Northern Michigan.

NIMS—In Sullivan, N. H., March 25, of pneumonia, Deacon Augustus F. Nims, aged 55 yrs.

RICHARDS—In Shawnee, Okla., March 24, of paralysis, Rev. Samuel Richards, D. D., aged 62 yrs. He was a close student and faithful pastor.

MRS. AUSTIN H. NORRIS

Mrs. Mary E. Norris, wife of the pastor of the Second Congregational Church of Torrington, Ct., was called home on the morning of March 23. Beginning her day's work as usual, long before its close she entered into rest. Her early home was in Northfield, Ct., where in 1874 she married Mr. Norris and went directly with him to missionary work in Michigan. The churches in Fenton, Clare, and Owosso, and Owego, and Utica know who was effective assistant she was. When her husband became general superintendent of home missionary work in Michigan she continued her service in the church in Lansing, being especially active in Sunday school work. Thence the family removed to the historic parish of Torrington. Here young Mills was reared, who was one of the original band who knew by the watch to give the time over 40 years ago. Here was brought young Ohoosie, the Sandwich Island convert. It was fitting that Mrs. Norris should end her days amid such surroundings, for she was an enthusiast in both foreign and home missionary work, giving in toil and money most generously. She was also an earnest member of the W. C. T. U., and active in parish work. She was a bright, cheery woman, endowing with love those she met, consecrated to the work of Christ, her Master. She leaves, beside her husband, three children, one son and two daughters, all of whom are fitting for college.

HON. HENRY F. SANBORN

Mr. Sanborn of Epsom, N. H., died of heart disease at his late residence in Princeton, Mass., on Friday, March 26. He was born at Epsom on Feb. 25, 1819, and was a brother of Gen. John B. Sanborn of St. Paul, Minn., who together with two sisters, Mrs. J. G. Pearson and Mrs. Mary Sanborn, survived him. For half a dozen years he fitted himself for, and spent two years at Dartmouth College, when the confinement of a student's life compelled him to abandon his professional career and return to the farm. He lived on Sanborn's Hill, on the farm which has descended from father to son in his family for 150 years, until in 1882 he sold it to his brother and son and removed to Princeton, where he resided until his death.

A man of lofty character, sterling integrity and rare intellectual power, he commanded the respect and esteem of his fellow-citizens wherever he lived.

During his residence in Epsom he was repeatedly elected selectman of his native town, was chosen representative in 1855 and was twice elected to the Senate of the State of New Hampshire when that body convened in 1857 and 1859. In his later residence in Princeton he was chosen a member of the town board and has been for many years treasurer of the trustees of the Goodnow Memorial Building. In his earlier life he taught the old Center School in Epsom, and many a man traces to the inspiration of his presence and character the origin of his ambition and success. Nor did he fail to inspire the members of his own family with a sense of patriotic sentiment and manly energy. He leaves surviving him his beloved wife, Eunice Davis Sanborn, who has been his daily companion for more than fifty years, and their three children, Hon. Walter H. Sanborn of St. Paul, Minn., United States circuit judge for the eighth judicial circuit, Hon. Edward P. Sanborn, a member of the city council of St. Paul, and the law firm of John B. & E. P. Sanborn, and Mrs. Harriet A., the wife of Dr. William B. Cogswell of Stratford, Ct. These and many other earthly honors which fell thickly upon him, his faith and hope through all the years of his active and useful life were in Christ and he died, as he lived, a faithful and trusting Christian.

HENRY CORNELIUS HAYDEN

Mr. Hayden died in Newtonville, Feb. 4. That place had been his residence for many years. His home was always open to all, and as in his early manhood he was prosperous in business, he was gratified by his generous impulses by often entertaining his friends and neighbors. He knew the art of being a host because he genuinely enjoyed making others happy. He and his wife were original members of the Every Saturday Club, formed in 1870, and he was its first president. His literary tastes were cultivated and active, and he contributed much by his productions to the pleasure of others. A volume of his poems has been published, which is highly valued by those possessing it. These poems touch some of the deepest springs of human experience.

Mr. Hayden suffered severe business losses through the great fire in Boston in 1872, from which he did not recover. But in his struggles with adversity which followed his painful, reverent, and Christian spirit won the admiration and devotion of his friends. In adversity, as in prosperity, he was unselfish, and he was constantly devising means to lighten the burdens and brighten the lives of others.

Mr. Hayden's spiritual life characterized his sympathies and prompted him to Christian service of great value to the Congregational church, of which he was a member. He was for several years superintendent of the Sunday school and vestry of his church. He was a willing and generous giver as long as he had means to give. His counsel and help were highly esteemed by the pastors with whom he served and by the congregation. The funeral services bore evidence of the esteem in which he and his family were held. Though the day was exceptionally unfavorable, a large audience turned out, and his pastor, Rev. J. M. Dutton, paid a tender and eloquent tribute to his character and life as a Christian gentleman. The church and community have been blessed by having him so long among them, and they revere his memory.

The number of churches using individual communion cups is steadily growing larger. Inquiries concerning their use come to us every week from those who are considering the subject. We have yet to hear of a church which has adopted them going back to the use of the common cup. We believe it will not be many years before the common cup for all at the Lord's table will be as rare as its use at family tables.

A SINGLE LINE.—A great many helpful hints may be found in the advertisements of the Paine Furniture Co., which appear in this paper from week to week. A single illustration in their announcement in this issue will show better what we mean. In speaking of the 400 different styles of chiffoniers which they now have on exhibition, they very frankly say that it may take you forty-five minutes to examine so many different styles, but they add the wise injunction that it is a good investment of your time, since your comfort for a dozen years may depend upon the expenditure of these forty-five minutes today. This is sound, practical common sense.

4 These competitions will be conducted monthly during 1897

First Prizes, each of \$100
Cash \$ 400
20 Second Prizes, each of \$100
Pierce Special Bicycles 2,000
40 Third Prizes, each of \$25
Gold Watches 1,000
Cash and Prizes given each month \$3,400
Total given during 12 months 1897 \$40,800

HOW TO OBTAIN THEM. Competitors to have many Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP". Then (and only then) send to us, with postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent, to Lever Bros., Ltd., New York, in care of our agent (name of competitor's first hand concern) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

1 New York City, Brooklyn, Long and Staten Islands, and New Jersey.
2 New York State (outside of N.Y. City, Brooklyn, Long and Staten Islands).
3 Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
4 The New England States



\$3,400.00 GIVEN AWAY EACH MONTH IN CASH, BICYCLES, WATCHES FOR SUNLIGHT SOAP WRAPPERS

The Bicycles are the celebrated Pierce Special, 1897 Pattern, made by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Standard, Special, and Improved Fifties, class Nickel Lamp, New Departure Bell, Standard Cyclometer, and Hunt Laco Saddle.

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RULES. 1. Every month during 1897, in each of the four districts, prizes will be awarded as follows:

1. The Competitor who sends in the Largest Number of coupons from the district in which he or she resides will receive \$100 Cash.

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2. The Competitors will Close the Last Day of Each Month during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold stock in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment. It is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

Here's BRIGHT'S Hope! DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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Tompkins-Corbin Co.

1300 Broadway, New York City.
ESTABLISHED 1890.

J. W. CORBIN, A. W. TOMPKINS, M.D.
Gen'l Manager. Consulting Physician.

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 35 copies, \$1.00.

For sale at the office of *The Congregationalist*, Boston.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

SALT RHEUM

Most torturing and disfiguring of itching, burning, scaly skin and scalp humor is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Prop., Boston. See "How to Cure Salt Rheum," free.

FALLING HAIR. Pimples, Facial, Baby Blemishes, Cured by CUTICURA SOAP.

REDUCED FROM \$25 TO \$10



This Most Wonderful Treatment Now Within the Reach of All.

Circulars, Testimonials, etc., Free.

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General Agent for the New England States.

SOUTH DAKOTA LEGISLATION

Strong interest has been felt in the biennial session of the legislature just closed. For the first time in the history of the State the Populist party had the governor and a safe working majority in both houses. For the first six weeks the absorbing topic was the senatorial controversy. The Populists were unable to agree upon Senator Kyle or an alternative candidate. Finally the Republicans threw their vote for Mr. Kyle, as the safest and most conservative Populist candidate, and effected an election. When chosen to the Senate six years ago Mr. Kyle was financial secretary of Yankton College, and earlier had filled several Congregational pastorates. In various sections of the State many men of many minds on political questions express confidence in his integrity of purpose.

Another question of absorbing interest has been the temperance legislation to take the place of the prohibition statute recently repealed by popular vote. The outcome is a stringent high license law giving local option to towns and cities. The annual license fee of \$300 is equally divided between the county and State. The town cannot levy less than \$200 and may levy \$600 additional for local uses. Twenty-five voters in a town can secure the consideration of the question of license *versus* no license at any spring election. There are the usual provisions concerning sales to minors and drunkards, and Sunday closing; gaming is forbidden, also screens, tables and chairs. The strict enforcement of the restrictive features would no doubt abate the liquor evil in towns that have failed to enforce the prohibition law. A railway law was also passed, modeled on the lines of the Iowa statute. Passenger rates are reduced to three cents a mile and the railway commissioners are given power to fix reasonable freight rates. Hitherto the position of railway commissioner has been a sinecure involving little service.

The tremendous snowfall east of the Missouri River has cut off communication with the capital during most of the session. The train which brought the legislature away from Pierre at times passed between snow-drifts on either side of the track fully four feet above the tops of the cars. H. K. W.

PREGNANT SENTENCES FROM HENRY DRUMMOND

Christ's yoke is simply his secret for the alleviation of human life, his prescription for the best and happiest method of living.

The who's difference between the Christian and the moralist lies here. The Christian works from the center, the moralist from the circumference.

The Spirit of God which brooded upon the waters thousands of years ago is busy now creating men, within these commonplace lives of ours, in the image of God.

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the fellowship and companionship of Christ.

Many men would be religious if they knew where to begin; many would be more religious if they were sure where it would end. It is not indifference that keeps some men from God, but ignorance.

As the supernatural becomes slowly natural, will also the natural become slowly supernatural, until in the impersonal authority of law men everywhere recognize the authority of God.

If science is to begin to recognize religion, religion must at least end by recognizing science. . . . No man, no man of science even, observing the simple facts, can ever rob religion of its due. Religion has done more for the development of altruism in a few centuries than all the millenniums of geological time.

The visible is the ladder up to the invisible; the temporal is but the scaffolding of the eternal. Then when the last immaterial souls have climbed through this material to God, the scaffolding shall be taken down, and the earth dissolved with fervent heat, not because it was base, but because its work was done.

The amount of spiritual longing in the world—in the hearts of unnumbered thousands of men and women in whom we should never suspect it, among the wise and thoughtful, among the young and gay who seldom associate and never betray their thirst—this is one of the most wonderful and touching parts of life.

NEAL DOW AS A READER OF THE BIBLE

When the veteran temperance reformer was a boy he presented his father with a copy of "Collins stereotype edition" of the Bible, published in 1824. After his father's death, in 1860, this sacred volume became his inheritance. For twenty-five years and more he has read it with systematic fidelity. Three chapters a day is his custom, unless interrupted by travel and lecturing. At the close of each book is written in ink the date when its reading was completed. At the time of his ninety-third birthday, March 20, he was reading Nehemiah. He began the record here in 1878.

Twelve times in the past nineteen years has the renowned prohibitionist read through the entire Bible, including the Apocrypha. Very familiar is he with the history, story and doctrine of each book. The vigor of the Hebrew prophets finds expression in his moral energy. His sympathy for humanity and love of righteousness take their rise from the mighty currents of the inspired Word. Does not his familiarity with the contents of the sacred volume let us into the secret of his power?

D. M. P.

A SLIGHT cold, if neglected, often attacks the lungs. "Brown's Bronchial Troches" give immediate and effectual relief.



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